REVEALING
THE TRUTH

The Verse of Wilayah

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1. Chapter One - The Verse of Wilayah

"Your Wali is only Allah, His Messenger, and the believers who establish prayer and give charity, and the believers who establish prayer." (al-Ma'idah:55)

1. Introduction

The article written 'the verse of Wilayah' by Ansar.Org forms part of their continued efforts to cover up and deny the merits of Imam Ali bin Abi Talib [as] from the Sunni masses. It is merely further evidence of how undercover Nasibis are seeking to infiltrate Sunni ranks and inject their anti Ali [as] poison into the Sunni masses. This article is one such perfect example, and evidences their desire to turn their backs on the classical Sunni scholars of Tafseers, and belittle their commentaries of this verse, solely because the verse descended in honour of Maula Ali [as].

We shall seek at address this Nasibis' lies in a two fold manner. Firstly we shall determine the meaning of Wali in the context of this verse. Once that is proven we shall then turn to the Sunni traditions that have attested that the verse descended in honour of Maula Ali [as]. Thereafter we will leave it to our Sunni readership to ponder over the significance of the verse, and question exactly what was the motive behind Ansar.Org seeking to desperately cover up the importance of this verse.

It is also as a starting point important that we look at the traditional Sunni transliterations of this verse that is itself offered up by Ansar.Org themselves. The role of the believer is split in three parts:

a. establish prayer
b. give charity,
c. they bow down

Our assertions is that the giving of charity is linked to the bowing down, but since it is the objective of Ansar.Org to hide the merits of Maula Ali [as] they have knowingly misinterpreted the verse. The duty to pray is set out in portion of the verse that stipulates and the believers who establish prayer. The act of bowing down is a part of the prayer, so what would be the necessary behind Allah (swt) then mentioning 'and they bow down'. Allah (swt) does not site unnecessary things, the reality is the giving of charity is linked to the act of bowing down and hence our assertion that the verse is like this, and it is this verse that descended to confirm the Wilayat of Maula Ali [as] to the believers.

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2. Chapter Two - The meaning of Wilayah

Traditional polemical debate has not been over the cause of descent of this verse. As we shall evidence later, past Sunni Ulema have recorded in their Tafseers in Muttawatir traditions that the verse descended in honour of Maula Ali [as]. Traditional Sunni scholarship has not denied the cause of the descent; the difference has been over the meaning of Wali in this the verse. We shall leave it to Ansar.Org to explain the two positions.

> Ansar.org states
>
> **Meaning and context**
>
> This verse is called the "Verse of Wilayah" due to the appearance of the word wali in it. Linguistically the word wilayah may have one of two meanings.
>
> **Wilayah as Authority**
>
> The one meaning is authority. The wali would then be the possessor of authority. The Shi'ah have arbitrarily latched on to this meaning, seeking thereby to prove the Imamah of 'Ali radiyallahu 'anhu. By coupling this meaning of the term to the narrations which will come under discussion in due course—the gist of which is that Sayyiduna 'Ali radiyallahu 'anhu once gave his ring to a beggar whilst in the state of ruku', and that the verse was revealed on that occasion—they draw the conclusion that the only legitimate authority in the Muslim community is that of Allah, His Messenger and the Imam. Any other kind of authority, like that of Abu Bakr, 'Umar and 'Uthman radiyallahu 'anhum, for example, is then illegitimate and contradicts the Qur'an.

This is indeed the Shia position. Wali essentially carries two meanings, sovereign authority or friendship. Interestingly the Hans Wehr Dictionary of Modern Arabic, page 1100 defines Wali as:

'to take over the government….to be in power, hold supreme power….to follow in succession'.

If Wali is interpreted as Master in the context of this verse, then it would make Allah (s), the Prophet (s) and those that give Zakat whilst bowing down in prayer to be the Master over the believers. If it also proven that the individual that gave Zakat in such a state, then it would be logical to assert that the individual that Allah (swt) describes as the Master over the believers during the lifetime of the Prophet (s) succeeds him as the Master at the helm of the State after him (s).

Naturally Ansar.Org find such an interpretation of Wali in the context of this verse as unacceptable, since doing so, takes their first three khalifas out of the equation, which is why the author stresses the importance of rejecting this notion. It also destroys the orthodox Sunni stance that no nass (text) occurs relating to the Prophet (s) appointing a successor after him (s). Our assertion is that:

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(a). the verse descended in honour of Imam Ali [as]
(b). Wali here means Master

Now the best means of ascertaining the meaning of such a term would be to analyse the Hadeeth literature. After all, if Imam Ali [as] was indeed a Wali (friend) of the believers, then can Hadeeth literature point to the Holy Prophet (s) clarifying this fact and using the term Wali in this context? It is interesting to note that at no point has the author sought to site any Hadeeth literature that would point to Imam Ali [as] being the Wali of the believer from the context of friendship, had he done so, then his work would have been done, and no doubt the financial incentives from King Fahad would have doubled for him. His omission is quite intentional, for Imam Ali [as] has indeed been referred to as the Wali of the believers in Sunni Hadeeth literature but certainly not in the context of friendship. Allamah Dr Muhammad Tahir ul Qadri al-Hanafi in his book dealing with the traditions in honour of Maula Ali [as] 'Kanzul Muttalib fee Fadail Manaqib Ali ibn Abi Talib' records this on page 62:

"Hadhrath Imran bin Husain narrates the Prophet (s) said 'verily 'Ali is from me and I am from him. He is the Wali of every believer after me.

[Sahih al-Tirmidhi, Vol 5, Page 236, al Sahih by Ibn Habban Volume 1 page 383, Mustadrak al Hakim , Vol. 3, p. 119, Sunan al Nasai Volume 5 page 132, by Ibn Abi Sheeba Volume 6 page 383 Musnad Abu Yala Volume 1 page 293]"

Imam Nisai in 'Khasais', Imam Hakim in his 'Mustadrak' and Ibn Hajar Asqlani in 'Al-Istiab', Mulla Mutaqi Hindi in 'Kanz ul Ummal', Dahabi in 'Talkhees Mustadrak' and Al-Baani the Wahabi in 'Silsilat al-ahadith al-Sahiha' have decalred the tradition 'Sahih'.

There is no doubt that Imam Ali [as] was always the friend of the believers. If the intention of the Prophet (s) was to clarify that Ali [as] was the friend of the believers what would have been the logic of him using the term '**He is the Wali of every believer <u>after me</u>**'? It is clear that Rasulullah (s) was now referring to a different relationship that would exist between Ali [as] and the believers after him, one that would be implemented following his (s) death. It is logical that this can only refer to the station of authority, that the Imam [as] would attain as the Khaleefa after the Prophet (s). Now for Ansar.Org this tradition causes them a major headache? How do they react? They are left with two options:

(a). Ali [as] was the fourth rightly guided Khaleefa
(b). Ali [as] was the immediate Khaleefa after the Prophet [s]

If they embrace the first option that they no doubt will, how can this be held in tandem, with this hadith that cited Ali [as] as being the 'Wali of every believer <u>after me</u>'? Should the first three Khaleefa's not be counted as believers in this tradition? If they are not, then they are not believers (Momineen). If they are counted as believers then what prevented them from adhering to the words of our Prophet (s) and accepting him as the Wali of every believer after the Prophet (s)? Ansar.Org is now left in a difficult position. They either declare that their first three leaders were not believers, or they deem them as rejecters of the dictates of Muhammad al Mustafa (s). It is only their desire to protect the doctrine of man made Imamate that has forced them to stress that Ali [as] was merely the friend of the believers and nothing more.

Ansar.org states

Meaning and context
This verse is called the "Verse of Wilayah" due to the appearance of the word wali in it.
Linguistically the word wilayah may have one of two meanings.

Wilayah as Authority

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The one meaning is authority. The wali would then be the possessor of authority. The Shi'ah have arbitrarily latched on to this meaning, seeking thereby to prove the Imamah of 'Ali radiyallahu 'anhu. By coupling this meaning of the term to the narrations which will come under discussion in due course—the gist of which is that Sayyiduna 'Ali radiyallahu 'anhu once gave his ring to a beggar whilst in the state of ruku', and that the verse was revealed on that occasion—they draw the conclusion that the only legitimate authority in the Muslim community is that of Allah, His Messenger and the Imam. Any other kind of authority, like that of Abu Bakr, 'Umar and 'Uthman radiyallahu 'anhum, for example, is then illegitimate and contradicts the Qur'an.

Wilayah as Friendship

The other meaning of wilayah, which in this sense might also appear as walayah, is a relationship of affection, attachment and solidarity in which each individual becomes the friend and protector of the other. In this sense the wali is then that person or entity whom you regard as your friend, your ally, the one with whom you associate, who can be counted upon to protect you and defend your rights. In this sense it stands opposed to terms such as "enemy", "foe" and "adversary".
In order to see which of these two meanings apply to the verse, one needs to look at the context in which it stands. The Verse of Wilayah is the 55th verse of Surah al-Ma'idah. In order for us to get the complete picture of the context in which it stands, we need to go back a few verses. In verse 51 Allah Ta'ala says:

O you who believe, do not take the Jews and the Christians as your awliya (plural of wali). They are the awliya of one another. Whoever amongst you takes them as his awliya is one of them. Verily Allah does not guide the unjust people.

It can be seen from this verse that Allah Ta'ala is definitely not speaking of wilayah in the sense of authority. What is being spoken of here is taking non-Muslims as allies, friends and protectors. When Allah then says in verse 55 that "your true wali is only Allah, His Messenger and the Believers" it is clear that it is wilayah in the sense of mutual solidarity and friendship, and not wilayah in the sense of authority, that is meant. This meaning of wilayah is repeated again in verse 57:

O you who believe, do not take as your

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awliya those who take your religion for a mockery and fun from amongst those who received the Scripture before you, and from amongst the disbelievers.

In light of the fact that in the preceding as well as successive verses wilayah is used in the sense of the relationship we have described earlier, it is unacceptable, and indeed most incoherent, to claim that in this verse in the middle it has been used in the sense of authority. The meaning of the verse of Wilayah is therefore that a Muslim's allegiance should be only to Allah, His Messenger sallallahu 'alayhi wasallam, and the Believers. Of the exclusive and pre-emptive right to authority which the Shi'ah seek to read into it, the verse does not speak at all.

2. Reply One – The Nasibi author has proven his ignorance of the Quran

The verse starts with referring directly to the Jews and Christians **'O people of the Book!'** , but ends with an address to all people **'There hath come to you from Allah a (new) light and a perspicuous Book'**. Verse 17 then reverts back to the false belief if the Christians **'In blasphemy indeed are those that say that Allah is Christ the son of Mary'.**

3. Reply Two - Interpreting the meaning as friend serves no benefit to the Nasibi author

If we for arguments sake accept this literal manner like that offered up by Ansar.Org namely that it means friendship, and then it should not in any way be deemed as some victory for them, since a friend is that person that is able to assist at a time of need. If you call someone for help without any reason / pending danger, anyone will respond to your call. When someone senses his personal weakness, fragility and desires the need for assistance, he calls upon that individual that can utilise his skills / strength to resolve the matter. The helper acts as the individual with the skills to intervene and rectify the difficulty that one is experiencing, and he will have the authority / clout to address the problem. When we look at this matter from a community level, then they will get this combined assistance through the help of the Head of State, Government, and such a person is rightfully seen as the Wali "helper" for the Ummah.

4. Reply Three – The friendship of Allah (swt) cannot be deemed the same as that between fellow humans

This is a crucial point that the author will conveniently not touch on. Allow us to see the usage of this term in a single verse:

[002.257 YUSUFALI:]
Allah is the 'Wali' Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons 'Wali' are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).

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Allah (swt) has used the term Wali to refer to him and those that follow Satan. Clearly it cannot be taken to mean the same thing here. We need to determine the precise Wali relationship that exists between Allah (swt) and the believers. Let us for example consider two statements:

(a). Zahid is a friend of Imran.
(b). Zahid is a friend of Allah (swt).

Does friendship mean exactly the same thing in both of these statements? Do all the attributes associated with friendship apply to Imran and Allah (swt)? Zahid and Imran may be friends on an equal level; can the same be said of friendship with Allah (swt)? Is every individual that recites Kalima Tauheed a friend of Allah (swt) as the author of this article is seeking to stress? Can we conclude this, based on the verses that he quoted? Allow us to cite Surah Aal-e-Imran to get greater clarity:

[003.031 YUSUFALI:]
Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful'.

A friendship that Allah (swt) has with his Servant is based around love for Him (swt) that is linked to adherence to Prophet Muhammad (s). This love / friendship is dependent upon the duty to follow our Prophet (s). Can we conclude that every single person comes within this verse? Clearly not, love from the Creator (swt) is attained when the believer submits to the authority of Muhammad (s) in all matters. If all believers automatically came within this honour, then there would have been no reason for the Prophet (s) to declare as follows:

"God commanded me to love four and He informed me that he loves them. People asked him: Messenger of God who are they? He said: Ali is from them (repeating that three times). And Abu Dharr and Salman and al-Miqdad"

This tradition can be located in the following texts of Ahl'ul Sunnah:

1. Sunan ibn Majah, v1 p53 Hadith 149;
2. The Khalifas who took the right way page 177 (A part translation of Suyuti's "Tarikh ul Khulafa")
3. Mishkat al Masabih, Volume 4 page 131 Chapter "Companions in General" - English translation by Maulana Fazlul Karim.

Such is the rank of the four individuals in this hadith that Allah (swt) has declared His (swt) love for them, thay have earned the rank of the friends of Allah (swt) due to their deeds. The friendship that the believer has with Allah (swt) and his Prophet (s) can never be understood as that type of friendship one has with friends one goes out with! This isn't some arrangement wherein both parties are on an equal standing! The Wilayah that the believer has with Allah (swt) and his Prophet (s) is where the believer is counted as a Wali of Allah (swt) because he has submitted to the authority of Allah (swt) and his Prophet (swt). It is this same Wilayah that Allah (swt) refers to in Surah al Maida verse 55, one that places Allah (swt), Rasulullah (swt) and Ali [as] upon the station of authority over the believers.

5. Reply Four - The Sunni Ulema have interpreted a single verse differently

It is worthy to note that the Sunni Ulema themselves defining a single word to mean different things in just one verse. What clearer evidence of this can there be than the verse of Ul' il Amr:

[4:59 YUSUF ALI:]

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YUSUF ALI: O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

The scholars of Sunni Tafseer have given different interpretations to the term obey. Whilst the context of the verse would suggest that obedience to Allah (swt), Rasul and those in authority is the same, since all three are linked together, the Sunni Ulema spilt the term into categories deeming obedience to Allah (s), to Rasulullah (s) to when he talks about Deen, and to the Ul'il Amr as long as he does not commit Kufr. One term (Ithahee) and yet even here the Sunni scholars have given separate definitions of obedience for each category of person! Would Ansar.Org logic not be that you look at the context used and interpret it as it is? Why then has this single word been understood as referring to unconditional obedience to Allah (swt) and his Prophet (s), and conditional obedience to the Ul'il Amr?

6. Reply Five – Allah (swt) has used the same word to refer to different things in the space of one verse

The Sunni confusion in the previous reply was in the context of just one word, allow us to take the debate further using Ansar.Org's magnificent argument. We shall cite the usage of the same word by Allah (swt) in the space of a verse.

[i] usage of the term 'naas'

Naas means people, and in the space of just a few roads Allah (swt) used this term to refer to a friend and foe of Allah (swt). We read in Surah Aal-e-Imran verse 173:

Allatheena qala laHumu alnNasu inna alnNasa qad JamaAAoo lakum faikhshawHum fazadaHum eemanan waqaloo hasbuna Allahu waniAAma alwakeelu

[003.173 YUSUFALI:]
' Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs '.

We read in Tafseer Jalalayn under the commentary of this verse:

Those to whom (alladhina, substitutes for the previous alladhina, 'those who', or an adjectival qualification [of it]) people, that is, Nu'aym b. Mas'ud al-Ashja'i, said, 'The people, Abu Sufyan and his companions.

[ii] usage of the term 'makar'

We read in Surah Aal-e-Imran verse 54:

WaMakaroo waMakara Allahu waAllahu khayru almakireena

[003.54 YUSUFALI:]
"And (the unbelievers) Plotted and planned, And Allah too planned, And the best of planners Is Allah.".

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The word Makar is used three times in one verse. Does it mean the same each time? According to the Hans Wehr dictionary of Modern Arabic (page 917) 'Makr' means **"to deceive, delude, cheat, dupe, gull, double cross".**

Are Nawasib prepared to accept this interpretation for Allah (swt) because the term Makar has been used in the same context earlier? Clearly not, the planning of Allah (swt) can never be attributed in a negative sense. Our citing of the word Makar demonstrates how faulty the methodology of the author is, interpreting a word in a manner BECAUSE the preceding verse uses the same verse in that context!

[iii] usage of the term Nur

Then we have the tern Nur (Light) used by Allah (swt) in one verse to refer both to Himself (swt) and a mechanism for guiding people. We read in Surah Maida verses 005.015-16:

Ya ahla alkitabi qad jaakum rasooluna yubayyinu lakum katheeran mimma kuntum tukhfoona mina alkitabi wayaAAfoo AAan katheerin qad jaakum mina Allahi noorun wakitabun mubeenun
Yahdee bihi Allahu mani ittabaAAa ridwanahu subula alssalami wayukhrijuhum mina alththulumati ila alnnoori biithnihi wayahdeehim ila siratin mustaqeemin

[005.15-16 YUSUFALI:]
'O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a new) light and a perspicuous Book, -
Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight'.

We see two completely different meanings of Nur in the space of just two verses. Allah (swt) is Nur, as is the path that people are guided towards.

7. Reply Six – The context of this verse denotes authority

The verse discusses the exclusive role of Allah (swt) granting superiority to whoever He (swt) chooses. The Muslims are being told of their duty to love those that Allah (swt) showers with superiority because He (swt) loves them and they love Him (swt). These individuals are soft with the believers, but firm against the Kuffar and perform Jihad against them, they are never discouraged by the words of others. Since the context of this verse is the granting of superiority by Allah (swt), the issue of superiority is the primary context of the verse, and love is secondary. This can be evidenced if we look at all the verses together:

O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.
Your Wali are Allah, His Messenger, and those who establish prayer and pay charity, whilst they bow
As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.
Surah Al Maida verses 54-56

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In this verse Allah (swt) makes reference to appointed leaders, citing their signs of recognition, and makes it clear that that one must be subservient to them, and accept their authority, due to their superiority. Since the verse is in the context of superiority it corroborates the Shia stance that it directs believers to the authority of three, Allah (swt), his Prophet (s) and Imam Ali [as].

> Ansar.org states
>
> This is further corroborated by an authentic narration documented by Ibn Jarir at-Tabari and others, which states that verse 51 was revealed in connection with 'Ubadah ibn Samit radiyallahu 'anhu and 'Abdullah ibn Ubayy, both of whom had wilayah relationships with the Jews of Madinah. 'Ubadah radiyallahu 'anhu came to Rasulullah and announced that he was severing all ties of wilayah with them, while 'Abdullah ibn Ubayy insisted on keeping ties with them, saying that he feared a turnabout of circumstances. It was then that the 55th verse of al-Ma'idah was revealed. (Tafsir Ibn Kathir vol. 2 p. 68)

Ibn Katheer was the faithful student of Ibn Taymeeya, and like him had a bigoted view of Maula 'Ali [as]. It is hence little surprise that he would reject the notion that this verse descended in honour of Maula 'Ali [as]. Our question is 'why' should his viewpoint be seen as the last word? As we shall see later on, Ibn Katheer in his Tafseer also provided no comment to some traditions that state that the verses descended in honour of Maula 'Ali [as]. Additionally, we also have a long list of classical Sunni scholars that believed the verse descended in honour of Maula 'Ali [as].

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3. Chapter Three - Analysing the chains of narrations

In their earth shattering article Ansar.Org relied heavily on the opinions of Ibn Katheer. Whilst it is little surprise that the Nasibi would seek reliance on the lead Imam of the anti Ali [as] clan, we shall point out that Ibn Katheer cited nine chains testifying that the verse 5:55 was revealed in the favour of Ali bin Abi Talib [as] but specifically, he was able to find faults in three chains, and the cunning Ansar.org have quoted the very three chains along with the criticism of them from their Imam Ibn Katheer. But we would like to ask them, 'what about the remainder six chains which were not targeted for criticism by Ibn Katheer? Why didn't you mention those?'

During the course of our discussion, we shall cite these three 'faulty' chains too, so as to:

- address the strength of his claims where required

- count the number of chains of narrations testifying that the verse was revealed in favour of Ali bin Abi Talib [as] since according to the Ahle Sunnah, a weak incident is acceptable if narrated by many chains.

8. 1st Hadeeth

Abdur Razaq - Abdul Wahab bin Mujahid – his father - Ibn Abbas said that the verse "Inna ma walliyo kumullah" was revealed in the favor of Hadhrath Ali [as].

Ibn Katheer's objection to this narration is that Abdul Wahab bin Mujahid is not reliable. Of course Ansar.Org jump on the bandwagon, expanding on the comments of their father Ibn Katheer they state:

> Ansar.org states
>
> 'Abd al-Wahhab ibn Mujahid is described by the rijal critics as matruk, which implies that his unreliability is a matter of consensus amongst them. (Ibn Hajar, Taqrib at-Tahdhib no. 4263) Imam Sufyan ath-Thawri described him as a liar. (Tahdhib al-Kamal vol. 18 p. 517) There is reasonable doubt about whether he ever heard hadith from his father. (Tahdhib al-Kamal vol. 18 p. 517)

9. 2nd Hadeeth

Ibn Mardwiyah – Sufyan bin Thuri – Tariq Sunan - ad-Dahhak ibMuzahim – Ibn Abbas said that when Hadhrath Ali [as] gave his ring to beggar while he was in ruku, then the verse "Inna ma walliyo kumullah" was revealed.

Ibn Katheer's objection to this narration is that ad-Dahhak did not meet with ibn Abbas. Of course Ansar.Org too points this out.

> Ansar.org states
>
> The weak point in this isnad lies in the fact that ad-Dahhak never met Ibn 'Abbas, leave alone narrate from him. (See Tafseer Ibn Kathir vol. 2

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p. 71)

There isn't any weak point in this isnad since the contact of Ad-Dahhak with Ibn Abbas is not something impossible as Imam Bukhari in his book 'Tarikh al-Kabir' Volume 4 page 332 stated that al-Dahhak died in year 102 or 105 H at the age of 80. Bukhari in the very book Volume 5 page 3 stated that Ibn Abbas died in year 70 or 68 H. Thus, it means that al-Dahhak was born around the year 26 H making him contemporary to Ibn Abbas by at least 42 years. It is hence not surprising to read the following assessment of Dahhak as recorded by Imam Ibn Hajar Asqalani in Tahdeeb al-Tahdeeb, Volume 4 page 398:

وقال أبوجناب الكلبي عن الضحاك جاورت ابن عباس سبع سنين

"Abu Janab al-Kalabi narrated that al-Dahhak said: 'I neighboured Ibn Abbas for seven years."

Anyhow, we shall point out that the alleged lack of contact between Dahhak and Ibn Abbas didn't hinder an esteemed Sunni scholar Ahmad Shakir in his margin for the book Musnad Ahmed bin Hanbal from grading the hadiths narrated by al-Dahhak from Ibn Abbas as 'Sahih' (see Volume 3 page 39 Hadith 2262, Volume 3 page 227 Hadith 2754 & Volume 3 page 394 Hadith 3268). Therefore, Nawasib cannot reject the cited chain just like that!

Even if for the sake of discussion, we believe that the contact of Dahhak with Ibn Abbas is not proven, it would not negate the incident of the ring as a whole, due to the fact that it has been narrated from various other chains and the lack of Sahaba contact by a Tabayee does not discard the tradition. We will discuss both of these points in the next chapter.

10. 3rd Hadeeth

Muhammad ibn Marwan — Muhammad ibn as-Sa'ib — Abu Salih — Ibn'Abbas - the holy Prophet (pbuh) come in to the masjid and saw the people in ruku, sujood and qiyam. He then asked the beggar did anyone give you anything. The beggar said yes Ali ibn Abi Talib [as] gave me his ring while he was in ruku. Upon hearing this, the holy prophet (pbuh) said 'Allaho Akbar' and the recited the verse "Inna ma walliyo kumullah".

Ibn Katheer's objection here is that the chain of narration is not reliable. Al Khider seeks to back up the arguments:

> Ansar.org states
>
> This isnad is one of the most famous chains of forgery. Each one of the three narrators before Ibn 'Abbas was a notorious liar. Abu Salih, whose name was Badham or Badhan, was described as a liar by his own student Isma'il ibn Abi Khalid. (See Abu Ja'far al-'Uqayli, ad-Du'afa' al-Kabir vol. 1 p. 165)
> The next narrator, Muhammad ibn as-Sa'ib al-Kalbi, was one of the most notorious liars of Kufah. His biography in al-Mizzi's Tahdhib al-Kamal is filled with statements of the 'ulama of his time who denounced him as an extremely unreliable reporter, and even a blatant liar. (See al-Mizzi, Tahdhib al-Kamal vol. 25 pp. 246-253)
> Two of the statements in his biography are of

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particular interest here. The one is a statement by his kinsman Abu Janab al-Kalbi who records Abu Salih as saying that he never narrated any Tafseer to Muhammad ibn as-Sa'ib. The second is an admission of guilt by Abu Salih. Imam Sufyan ath-Thawri narrates that al-Kalbi said, "Whatever Tafseer I narrated from Abu Salih is untrue. Do not narrate it from me."
The third person in this isnad is Muhammad ibn Marwan, who is also known as as-Suddi as-Saghir (the younger Suddi). In him we have another notorious forger whose mendacity was exposed by both his contemporaries and the 'ulama who came after him. (See Tahdhib al-Kamal vol. 26 pp. 392-394)
This particular chain of narration (as-Suddi as-Saghir, from al-Kalbi, from Abu Salih) became so infamous amongst the 'ulama that it was given the epithet Silsilat al-Kadhib, meaning the Chain of Mendacity. (See as-Suyuti, Tadrib ar-Rawi vol. 1 p. 181)

11. 4th Hadeeth

"Hadhrath Ali [as] said that the verse "Inna ma walliyo kumullah" was revealed when I gave my ring to a beggar whilst I was in ruku.

Ibn Katheer has no objections to this Hadeeth.

12. 5th Hadeeth

Ibn Abi Hatim - Rabae bin Suliman - Ayyub bin Sawaid - Utbah ibn Abi Hakim (ra) that they (those who believe, who establish salah and give zakah, and they bow down) are the Believers and 'Ali ibn Abi Talib.

Ibn Katheer did not object to this Hadeeth. The objection that is raised if from Ansar.org namely Utbah bin Abi Hakim did not see any Sahabi thus this report should be rejected, we will refute his false qiyas in the next chapter under the topic **'Can the lack of direct witness testimony discredit a narration among Ahle Sunnah?'** At this stage readers should know that Ibn Katheer did not have any concerns with this narration.

13. 6th Hadeeth

Abu Saeed al-Ashaj narrated from Al-Fadhel bin Dukain from Musa bin Qais al-Hadhrami from Salamah bin Kuhayl who said: 'Ali paid his ring as charity while he in bowing position, then it was revealed {Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).}

Ibn Katheer has quoted this tradition from 'Tafseer Ibn Abi Hatim' Volume 4 page 1162 and Ibn

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Katheer offered no objection to this tradition. Despite this Ansar.Org advanced the same excuse i.e. lack of contact of Salamah Ibn Kuhayl with the Sahaba. We will inshallah address this excuse in the next chapter but first for the benefit of our readers, let us cite the opinions of Sunni Imams about the narrators in this chain which will prove that all the narrators are authentic:

Abu Saeed al-Ashaj: Ibn Hajar said: **'Thiqah'** (Taqrib al-Tahdeeb, v1, p497). Al-Dahabi said: **'Sheikh ul-Islam'** (Tazkirat al-Hufaz, v2 p501). Ibn Abi Hatim said: **'Thiqah Seduq'** (Al-Jarh wa al-Tadil, v5, p73). Imam Ibn Haban included him in his book of authentic narrators (al-Thuqat, v8 p365). Imam Al-Nesai said: **'Seduq'**. Al-Shatwey said: **'I never saw someone more preserved than him'.** Imam Yahya ibn Mueen said: **'Nothing bad about him'**. Al-Khalili said: **'Thiqah'**. Muslima bin Qasim said: **'Thiqah'**. Mura said: **'He is the imam of his time'**. (Tahdeeb al-Tahdeeb, v5 p208).

Al-Fadhel bin Dukain: Ibn Hajar said: **'Thiqah Thabt'** (Taqrib al-Tahdeeb, v2 p11). Al-Dahabi said: **'Haifz Thabt'** (Tazkirat al-Hufaz, v1 p372). Ibn Abi Hatim said: **'Thiqah'** (Al-Jarh wa al-Tadil, v7 p61). Imam Ibn Haban included him in his book of authentic narrators (al-Thuqat, v7, p319). Imam Ahmad ibn Hanbal said: **'Thiqah'** Abu Za'ara said: **'I never saw a narrator more truthful than Abi Naeem'**. Al-Ejli said: **'Thiqah Thabt'** (Tahdeeb al-Kamal, v23 p209). Ibn Saad said: **'Thiqah'**. Imam Al-Nesai said: **'Thiqah'**. Al-Khatib said: **'Thiqah'** (Tahdeeb al-Tahdeeb, v8 p248).

Musa bin Qais al-Hadhrami: Ibn Hajar said: **'Seduq'** (Taqrib al-Tahdeeb, v2 p228). Al-Dahabi said: **'Thiqah'** (Al-kashef, v2 p308). Ibn Abi Hatim said: **'Nothing bad about him'** (Al-Jarh wa al-Tadil, v8 p157). Imam Ibn Haban included him in his book of authentic narrators (al-Thuqat, v7, p455). Imam Ahmad ibn Hanbal said: **'I only know good things about him'**. Imam Yahya ibn Mueen said: **'Thiqah'** (Tahdeeb al-Kamal, v29, p134). Ibn Numair said: **'Thiqah'** Abu Naeem said: **'He is sound'** (Tahdeeb al-Tahdeeb, v10 p327).

Salamah bin Kahayl: Ibn Hajar said: **'Thiqah'** (Taqrib al-Tahdeeb, v1 p378). Al-Dahabi said: **'Thiqah'** (Al-kashef, v1 p454). Ibn Abi Hatim said: **'Thiqah'** (Al-Jarh wa al-Tadil, v4 p170). Imam Ibn Haban included him in his book of authentic narrators (al-Thuqat, v4 p317). Imam Yahya ibn Mueen said: **'Thiqah'**. Imam Ahmad ibn Hanbal said: **'Mutqan'**. Imam Al-Ejli said: **'Thiqah'**. Muhammad bin Saad said: **'Thiqah'**. Abu Za'ara said: **'Thiqah'**. Yaqoub bin Shayba said: **'Thiqah'**. Imam Al-Nesai said: **'Thiqah Thabt'** (Tahdeeb al-Kamal, v11 p316).

14. 7th Hadeeth

Ibn Jarir – Harith – Abdul Aziz – Ghalib ibn 'Ubaydillah - Hadhrath Mujahid (ra), was asked concerning the verse "Inna ma walliyo kumullah", he said this verse was revealed when Hadhrath Ali [as] gave his ring to a beggar whilst in ruku.

Ibn Katheer raises no objection to this Hadeeth either. Yet again the objection comes from the Ansar.Org author who asserts that Ghalib ibn 'Ubaydillah is unreliable.

15. 8th Hadeeth

Then he (Ibn Mardaweh) narrate it from Maymon bin Mehran from Ibn Abbas about the verse {Your guardian can be only Allah; and His messenger}that it was revealed for the believers and Ali bin Abi Talib.

Ibn Katheer has no objection regarding the above narration.

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16. 9th Hadeeth

There is a narration which Ibn Katheer has quoted from Tafseer Tabari that has also been cited by Ansar.org:

Hannad [ibn Sari]— 'Abdah [ibn Sulayman]— 'Abd al-Malik [ibn Abi Sulayman]— Abu Ja'far [i.e. Imam Muhammad al-Baqir]:
'Abd al-Malik says: I asked Abu Ja'far about the verse, "Your wali is only Allah, His Messenger and those who believe, who establish salah and give zakah, and they bow down." We asked: "Who is meant by those who believe?" He said: "Those who believe." We said: "A report reached us that that this verse was revealed in connection with 'Ali ibn Abi Talib." He said: "Ali is one of those who believe."

Ibn Katheer has no objection to this narration.

17. 10th Hadeeth

Ibn Katheer has recorded another narration from 'Tafseer al-Tabari' Volume 6 page 389 and raised no objection to the chain.

Muhammad bin al-Hussain – Ahmad bin Mufadhal – Asbaat - Al-Sedi who said: Then he told them whom they take as guardian, he said {Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer) } they are the believers, but it was Ali bin Abi Talib when a man asked him while he was bowing in the mosque, he gave him his ring.

Let us check the opinion of Sunni scholars about the narrators of this chain.

Muhammad bin al-Hussain: Al-Dahabi said: **'Hafiz mutqan'** while Al-Darqutni said: **'Thiqah'** (Siyar alam al-Nubala, v13 p243). Imam Haban included him in his book of authentic narrators (al-Thuqat, v9 p152). Al-Baani also deemed him authentic (Erwa al-Ghalil, v1 p275).

Ahmad bin al-Mufadhal: Ibn Hajar said: **'Seduq'** (Taqrib al-Tahdib, v1 p46). Al-Dahabi said: **'Seduq'** (Al-kashef, v1 p203). Imam Ibn Abi Hatim said: **'Seduq'** (Al-Jarh wa al-Tadil, v2 p77). Imam Haban included him in his book of authentic narrators (al-Thuqat, v8, p28). Al-Baani corrected the chain which contains Ahmad bin al-Mufadhal (Sahih Abu Dawoud, v2 p510 H2334 & Silsila Sahiha, v4 p300 H1723). Ibn Ashkab said: **'Ibn Abi Shayba praised him'** (Tahdeeb al-Tahdeeb, v1 p70).

Asbaat bin Nasr: He is one of the narrators of Sahih Muslim. Ibn Hajar said: **'Seduq'** (Taqrib al-Tahdib, v1 p76). Imam Yahya ibn Mueen said: **'Thiqah'** (Tarikh ibn Mueen, v1 p196). Imam Haban included him in his book of authentic narrators (al-Thuqat, v6, p85). Some of the critisim made against him didn't hinder the Imam of Salafies Nasiruddin Al-Baani from accepting his hadith and he also said that according to Bukhari, he is **'Seduq'** (Silsila Sahiha, v2 p474 H900). Musa bin Harun said: **'Nothing bad about him'** (Tahdeeb al-Tahdeeb, v1 p186).

Ismaeel bin Abdulrahman al-Sedi (d. 127 H): He is one of the narrators of Sahih Muslim. Ibn Hajar said: **'seduq'** (Taqrib al-Tahdib, v1 p97). Al-Dahabi said: **'Hasan al-hadith'** (Al-kashef, v1 p247). Al-Ejli said: **'Thiqah'** (Marifat al-Thiqat, v1 p227). Ibn Haban included him in his book of authentic narrators (al-Thuqat, v4 p21). Beloved Imam of Salafies/Wahabies Nasiruddin Al-Baani stated: **'He is thiqah'** (Silsila Sahiha, v1 p310 H311). Imam ibn Mueen said: **'Nothing bad about him, I only know good about him'**. Ahmad ibn Hanbal said: **'Thiqah'** Imam Al-Nesai said: **'Nothing bad about him'**. Ibn Uday said: **'Seduq'** (Tahdeeb al-Kamal, v3 p137). Al-Saji said: **'Seduq'** (Tahdeeb al-Tahdeeb, v1 p274).

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18. Summarizing the narrations of Ibn Katheer

Ibn Katheer has an issue with three narrations grading them as weak not a further six he also cites (although we have provided our stance on the criticism made by Nawasib regarding the 2nd Hadeeth). We don't have a balance, there are more reliable Hadeeth than the weak ones, 3 weak and 6 reliable total = 9, with a bit of mathematical skill's one can work out that 6/9 x 100= 60% reliability and the other way 3/9 X 100=30% weak. And if we go a step further to include the weak chains as well, the outcome will be the fact that the verse was revealed for Ali bin Abi Talib [as].

19. Chains of narrations from other books

Having discussed the chains of narrations from Tafseer Ibn Katheer, let us now move on to other books that contain several other chains of narration that evidence that the verse was revealed in favour of Ali bin Abi Talib [as] and thus negates the Ansar.org's claim that it contains only three chains.

20. Manaqib ibn Al-Maghazili

Ibn al-Maghazili has recorded the testimonies of Ibn Abbas, Ali bin Abi Talib [as] and Imam Baqir [as] from different ways to demonstrate that the verse was revealed in favour of Ali bin Abi Talib [as]:

1. Hadith number 354 narrated by Muhammad bin Ahmed bin Uthman - Abu Bakar Ahmed bin al-Hasan – Hussain bin Shazan bin al-Bazaz bin Ali al-Adwi – Salamah bin Shabeeb – Abdul Razzak - Mujahid - Ibn Abbas.
2. Hadith number 355, narrated by Abu Nasr Ahmed Musa al-Tahan – Qadhi Abul Faraj al-Hanoti – Abdulhameed bin Musa al-Qanad – Muhammad bin Ishaq al-Khazan - Abdullah bin Bakar – Junidi abul Fadhal – Muhammad bin Hassan – his father – his grand father - Ali bin Abi Talib.
3. Hadith number 356, narrated by Ahmed bin Muhammad bin Tawan - Aba Ahmed Umar bin Abdullah bin Shodhab – his father – Ibrahim bin Abdulsalam – Muhammad bin Umar bin Bashir al-Asqalani – his father – Mutlab bin Ziyad – Sedi - Abu Isa from Ibn Abbas.
4. Hadith number 357, narrated by Ahmed bin Muhammad bin Tawan - Aba Ahmed Umar bin Abdullah bin Shodhab – Muhammad bin Ahmed al-Askari al-Daqaq – Muhammad bin Uthman bin Abi Shaybah - Ubada – Umar bin Thabit - Muhammad bin Saaib – Abi Saleh - Ibn Abbas.
5. Hadith number 358, narrated by Ahmed bin Muhammad bin Tawan - Aba Ahmed Umar bin Abdullah bin Shodhab – Muhammad bin Jafar bin Muhammad al-Askari – Muhammad bin Uthman – Ibrahim bin Muhammad bin Maymon – Ali bin Abbes said I went with Abu Maryam to Atta, Abu Maryam said to him: **'Tell me the hadith which you had told me from Abu Jaffar'**.

21. al-Manaqeb by Khuwarzami

Khuwarzami has recorded the testimonies of Ibn Abbas and Yahya bin Abdullah bin Umar bin Ali bin Abi Talib that the verse was revealed in favour of Ali bin Abi Talib [as]:

1. Hadith number 248, narrated by Shaykh al-Zahid Ali bin Ahmed al-Aasi - Al-Qadhi al-Imam al-Shaykh al-Qadha al-Zahid Ismaeel bin Ahmed al-Waiz – Abu Bakar Ahmed bin

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Hussain al-Behaqqi – Abu Abdullah Hafiz – Abu Abdullah Muhammad bin Abdullah Safaar – Abu Yahya Abdullah Salm al-Razi al-Asbahani – Yahyah bin Jaraish - Yahya bin Abdullah bin Umar bin Ali bin Abi Talib.

2. Hadith number 246, narrated by Imam of the time Abul Faraj Muhammad bin Ahmed al-Makki – Shaykh al-Imam al-Zahid Abu Muhammad Ismaeel bin Ali bin Ismaeel – Abul Hussain Yahyah bin al-muwafaq bellah – Abu ahmed Muhaamd Ibn Ali al-muadab – Abu Muhammad Abdullah bin Jafar – Hussain bin Muhammad bin Abi Hurrairah – Abdullah bin Abdul Wahab – Muhammad bin al-Aswad – Marwan bin Muhammad – Muhammad bin Saaib - Abi Saleh - Ibn Abbas.

22. Faraed al-Semtain by Allamah Ibrahim bin Muhammad Al-Juwayni al-Hamaweh (644 - 722 H)

Allamah Ibrahim bin Muhammad Al-Juwayni al-Hamaweh (644 - 722 H) has recorded the testimonies of companions Ibn Abbas, Bara bin Azeb, Abu Dhar Ghafari amd Ammar Yasir that the verse was revealed in favour of Ali bin Abi Talib [as]:

1. Hadith number 49, narrated by Wahidi – Saeed bin Muhammad bin Ibrahim al-Harthi – Abu Bakar Muhammad bin Ahmed al-Jarjarai – Abu Muhammad al-Hasan bin Abdullah al-uBaidi – Abdullah bin Salamah – Malik bin Anas – Yazid bin Aslam - Atta -Ibn Abbas.
2. Hadith number 50, narrated by Wahidi – Ismail bin Ibrahim bin Mahmowiyah – Yahyah bin Muhammad al-Alwi – Abu Ali al-sawaf– Hasan bin Ali al-Walid bin Numan al-Farsi – Ishaq bin Bashar – Khalid bin Zaid – Hamzah Ziyat – Abi Ishaq – Bara bin Azeb.
3. Hadith number 149, narrated by Shaykh al-Saleh Jamaluddin Ahmed bin Muhammad bin Muhammad popularly known as al-Qazwini – Abul Qasim Abul Karim al-Rafi al-Qazwini – Ahmed bin IsmaiAbul- al-Asad Hibtulrehman bin Abdulwahid al-Qasri and Abul Muzafar Abdul Manam bin Abdul Qasim Abdul Karim al-Qasri – Abdul hadith number 151, narrated by Majdaldeen Abu al-Hassan Muhammad bin Yahya bin al-Hussain bin Abdulkarim al-Karji al-Qazwini – Radialdeen al-Muayad bin Muhammad bin Ali al-Muqri – his grand father Abu al-Abbas Muhammad bin Abbas al-Asary who known by Abasa – Abu Saeed al-Faraj Zadi al-Nuqati – Abu Ishaq ahmad bin Muhammad bin Ibrahim al-Thalabi – Aba Mansour al-Hamshadi – Muhammad bin Abdullah **And** abu al-hassan Muhammad bin al-qasim bin ahmad al-faqih – abu Muhammad Abdullah bin Ahmad al-Shar'ani – Abu Ali Ahmad bin Ali bin Razin – al-Muzafar bin al-Hassan al-Ansari – al-Sendi bin Ali al-Faraq – Yahya bin Abdulhamid al-Hamani – Qais bin al-Rabee – al-Amash – Abaya bin al-Rubee – Ibn Abbas from Abu Dhar.
4. Hadith number 152, narrated by Jalaluddin Abdulhameed bin Fakhar bin Ma'ad al-Moswi – Abu Talib Abdulrehman bin Abdul Sami al-Hashimi – Shazan bin Jabrail al-Qumi – Abu Abdullah Muhammad bin Abdul Aziz al-Qumi – Abu Abdullah Ahmed bin Muhammad bin Ali al-Tantiri – Abul Fatah Ismail bin al-akhsheed al-saraj – Abu Tahir Muhammad bin Ahmed bin Abdulrahim – Abu Muhammad bin Habban – Hasan bin M uhammad bin Abi Hurrairah - Abdullah bin Abdul Wahab – Muhammad bin al-Aswad – Muhammad Ibn Marwan – Muhammad Ibn Saaib - Abi Saleh - Ibn Abbas.
5. Hadith number 153, narrated by Muhammad bin Yaqub bin Abi Faraj – Abdulrehman bin Abdul Sami – Shazan al-Qumi – Muhammad bin Abdul Aziz – Muhammad bin Ahmed bin Ali – Abul Ali Hasan bin Ahmed bin Hasan al-Hadaad al-Muqri - Abu Naeem al-Hafiz – Sulaiman bin Ahmed recorded in Majma al-Awsat – Muhammad bin Ali Sayagh - Khalid bin Yazid al-uamri - Ishaq bin Abdullah bin Muhamad bin Ali bin Hasan bin Ali bin hassan bin zaid - from his father Zaid bin hassan – from his grand father - Ammar bin Yasir.

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23. Shawahid al Tanzeel by Allamah Haskani al-Hanafi (d. 480 H)

Allamah Haskani al-Hanafi (d. 480 H) has recorded the testimonies of companions Ibn Abbas, Anas bin Malik, Jabir bin Abdullah, Al-Miqdad bin al-Aswad, Abu Dhar and of the Tabayeen such as Abdullah bin Muhammad bin al-Hanafya, Muhammad bin al-Hanafia, Atta bin Saaib and Ibn Juraij in different ways that the verse was revealed in favour of Ali bin Abi Talib [as]:

1. Abu Bakr al-Harthy – Abu al-Sheikh – Ahmad bin Yahya bin Zuhair al-Tastary & Abdulrahman bin Ahmad al-Zuhary – Ahmad bin Mansour – Abdulrazaq – Abdulwahab bin Mujahed – from his father – **ibn Abbas** (v1, p209).
2. Aqil bin Hussain al-Alawy – Abu Muhammad Abdulrahman bin Ibrahim bin Ahmad al-Fadhal al-Tabari – Abu al-Hussain Muhammad bin Abdullah al-Mazni – Abdu bakr ahmad bin Muhammad bin Abdullah – al-Fehm bin Saeed bin al-Fehm bin Saeed bin Salik bin Abdullah al-Ghatafani – Abdulrazaq bin Humam – Mu'amar – Ibn Tawous – from his father – Ibn Abbas (v1, p210).
3. Al-Hussain bin Muhammad al-Thaqafi – Abdullah bin Muhammad bin Shayba – Ubaidllah bin Ahmad bin Mansour al-Kesaei – Abu Aqil Muhammad bin Hatim – Abdulrazaq – ibn Mujahid – from his father – Ibn Abbas (v1, p210).
4. Hussain bin Muhammad al-Thaqafi – Abu al-Fath Muhammad bin al-Hussain al-Azdi al-Museli – Esam bin Ghayath al-Saman al-Baghdadi – Ahmad bin Sayar al-Marozi – Abdulrazaq. The same (v1, p211).
5. Aqil bin Hussain – Ali bin Hussain – Muhammad bin Ubaidllah – Amro bin Uthman bin Ahmad bin Abdullah al-Daqaq – ibn al-Samak – Abdullah bin Thabit al-Muqri – from his father – al-Hadil – Muqatel – al-Dahak – Ibn Abbas (v1, p211).
6. Aqil bin Hussain – Ali bin Hussain – Muhammad bin Ubaidllah – Amro bin Uthman bin Ahmad bin Abdullah al-Daqaq – ibn al-Samak – Abdullah bin Thabit al-Muqri – from his father – al-Hadil – Muqatel – al-Dahak – Ibn Abbas (v1, p211).
7. Hussain bin Muhammad bin Uthman al-Fasawi – Yaqub bin Sufyan – Abu Naeem al-Fadhl bin Dukain – Sufyan al-Thawri – Mansur – Mujahid – Ibn Abbas **&** Sufyan – Al-Am'ash– Muslim al-Batin – Saeed bin Jubair – Ibn Abbas (v1, p212).
8. Abu al-Hassan al-Farsi – Muhammad bin Ali – al-Mamoon bin Ahmad al-Salami – Ali bin Ishaq al-Handhali – Muhammad bin Marwan – Muhammad bin Abdullah al-Sufi – Muhammad bin Ahmad bin Muhammad bin Ali – Abdulaziz bin Yahya bin Ahmad bin Isa – Muhammad bin Zakaria – Abu Aleas'a Ayoub bin Sulaiman al-Habti – Muhammad bin Marwan – al-Kalbi – Abi Saleh – Ibn Abbas (v1, p232).
9. Ahmad bin Muhammad bin Ahmad al-Faqih – Abdullah bin Muhammad bin jaffar – hassan bin Muhammad bin abi huraira – Abdullah bin abdulwahab – Muhammad bin al-aswad – Muhammad bin marwan – Muhammad bin al-Saaib – Abi Saleh – Ibn Abbas (v1, p234).
10. Hassan bin Ali – Muhammad bin Imran – Ali bin Muhammad al-Hafiz – Hussain bin al-Hakam al-Hairi, Yahya bin abdulhamid al-hamani – Musa bin mutair – al-Menhal bin Amro – **Abdullah bin Muhammad bin al-Hanafya** (v1, p238).
11. The same above chain = al-Hairi – Hassan bin hussain – Haban – al-Kalbi – Abi Saleh – Ibn Abbas (v1, p239).
12. Abdullah bin Yusuf – Ali bin Muhammad bin Uqbah – al-Khezr bin Aban – Ibrahim bin Hudba – **Anas** (v1, p213).
13. My father the Hakim & Muhammad bin al-Qasim – Umar bin Ahmad bin Uthman al-Waez – Muhammad bin Ahmad bin Ayoub bin al-Salt – Ahmad bin Ishaq – Abu Ahmad Zakaria bin Duwaid bin Muhammad bin al-Ashath bin Qais al-Kendi – Hamid al-Tawil – Anas (v1, p215).
14. Abubakr al-Harithi – Abu al-Sheikh – al-Waleed bin Aban – Salamah bin Muhammad – Khalid bin Yazid – Ishaq bin Abdullah bin Muhammad bin Ali bin hussain bin ali – hassan bin zaid – from his father Zaid bin Hassan – from his grand father – Ammar bin Yasir (v1, p223).
15. Al-hakem Abdullah al-hafiz – abu bakr Muhammad bin jaffar bin yazid al-Ademi – Ahmad bin Musa bin Yazid al-Shatwy – Ubrahim bin Ibrahim abu Ishaq al-Kofi –

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Ibrahim bin Hassan al-Taghlabi – Yahya bin Y'ala – Ubaidllah bin musa – abi al-Zubair – **Jabir** (v1, p224).

16. Abu bakr al-Tamimi – Abu Muhammad Abdullah bin Muhammad – Saeed bin Salamah al-Thawri – Muhammad bin Yahya al-Fedi – Isa bin Abdullah bin Ubaidllah bin Umar bin Ali bin Abi Talib – from his father – from his grand father – from his great grand father (Ali bin Abi Talib) (v1, p226).
17. Abu Uthman Saeed bin Muhammad al-Hiri – Abu bakr Muhammad bin Ahmad al-Madini – Hassan bin Ismail – Abdulrahman bin Ibrahim al-Fehri – from his father – Ali bin Sadaqa – Helal – **al-Miqdad** (v1, p228).
18. Abu al-Hassan Muhammad bin al-Qasim al-Saidalani – Abu Muhammad Abdullah bin Ahmad al-Shar'ani – Abu Ali Ahmad bin Ali bin Razin al-Bashani – al-Muzafar bin Hassan al-Ansari – al-Sendi bin Ali al-Qaraq – Yahya bin Abdulhamid al-Hamani – Qais bin al-Rabee – al-Amash – Abaya bin al-Rubee – Ibn Abbas – **Abu Dhar** (v1, p229).
19. Abu Abdullah al-Nisabori al-Sufyani – Zufran bin Hussain – Abu al-Hassan Ali bin Uthman – Tarikh al-M'amari – Yahya bin Abdak al-Qazwini – Hasaan bin Hasaan – Musa bin Faten al-Kofi – al-Hakam bin Utaibah – al-Menhal bin Amro – **Muhammad bin al-Hanafia** (v1, p216).
20. Ahmad bin Jaffar bin Hamdan bin Abdullah – Muhammad bin Ishaq al-Tanokhi – ibn Hamid – Ali bin Abi Bakr – Musa the slave of al-Talha – al-Hakam – al-Menhal – Muhammad ibn al-Hanafia (v1, p217).
21. Al-Hakim Abu bakr Muhammad bin Ibrahim al-Farsi – Abu Abdullah Muhammad bin Khafif – Abu al-Tayb al-Num'an bin Ahmad bin Y'amur al-Wasti – Abdullah bin Umar al-Qurashi – Abu Jaffar Muhammad bin Hamid al-Safar – Jaffar bin Sulaiman –**Atta bin al-Saaib** (v1, p218).
22. Hussain bin Muhammad bin Hussain al-Jabali – Ali bin Muhammad bin Lolo – al-Haytham bin Khalaf al-Duri – Ahmad ibn Ibrahim al-Duraqi – Hajaj – **Ibn Juraij** (v1, p219).

Among these several chains, we shall here discuss the two chains cited within No. 7 above and prove it to be a Sahih chain.

Hussain bin Muhammad bin Uthman al-Fasawi: Allamah al-Sam'any records about him: **'Thiqah & honorable'** (Al-Ansab, v4 p385). Dahabi mentioned him in 'Tarikh al-Islam' Volume 25 page 202 without passing any negative remarks about him which shows that he is an acceptable narrator. The Salafi scholar Bashar Awad Maroof in his margin on Tarikh Baghdad, Volume 12 page 5 authenticated a tradition having this narrator in the chain.

Yaqub bin Sufyan: Al-Dahabi said: **'Thiqah'** (Al-Kashef, v2 p394). Ibn Hajar Asqalani said: **'Thiqah'** (Taqeeb al-Tahdeeb, v2 p337).

Abu Naeem al-Fadhl bin Dukain: Al-Dahabi said: **'Hafiz Thabt'** (Tazkirat al-Hufaz, v1 p372). Ibn Hajar said: **'Thiqah Thabt'** (Taqreeb al-Tahdeeb, v2 p11).

Sufyan al-Thawri: Al-Dahabi said: **'Sheikh ul-Islam, the master of Hufaz'** (Tazkirat al-Hufaz, v1 p203). Ibn Hajar said: **'Thiqah Hafiz'** (Taqreeb al-Tahdeeb, v1 p371).

Mansur bin al-Mu'atamer: Al-Dahabi said: **'Imam, Hafiz, Huja'** (Tazkirat al-Hufaz, v1 p142). Ibn Hajar said: **'Thiqah Thabt'** (Taqreeb al-Tahdeeb, v2 p215).

Mujahid: Al-Dahabi said: **'Huja'** Al-kashef, v2 p241). Ibn Hajar said: **'Thiqah'** (Taqreeb al-Tahdeeb, v2 p159).

Al-Am'ash: Al-Dahabi said: **'Sheikh ul-Islam'** (Siyar alam alNubala, v6 p226). Ibn Hajar said: **'Thiqah'** (Taqreeb al-Tahdeeb, v1 p393).

Muslim al-Batin: Al-Dahabi mentioned him in al-Kashef, Volume 2 page 260 and he didn't state any negative remarks about him. Ibn Hajar said: **'Thiqah'** (Taqreeb al-Tahdeeb, v2

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p180).

Saeed bin Jubair: Al-Dahabi said: **'Imam Hafiz'** (Siyar alam alNubala, v4 p321). Ibn Hajar said: **'Thiqah'** (Taqreeb al-Tahdeeb, v1 p349).

24. Asbab al-Nuzul by al-Wahidi al-Nisabori

We have the following chain of narration in Asbab al-Nuzul by al-Wahidi al-Nisabori page 134:

Abu bakr al-Tamimi – Abdullah bin Muhammad bin Jafar – Hussain ibn Muhammad bin Abi Huraira – Abdullah bin Abdulwahab – Muhammad bin al-Aswad – Muhammad bin Marwan – Muhammad bin al-Saaib – Abi Saleh – Ibn Abbas.

25. Takhrij al-Athar, by al-Zailai

We read the following chain in Takhrij al-Athar, by al-Zailai, Volume 2 page 238 quoting from Tafsir ibn Marduwih:

Ibn Mardweih – Sulaiman bin Ahmad – Muhammad bin Ali al-Saegh – Khalid bin Yazid al-Umari – Ishaq bin Abdullah bin Muhammad bin Ali bin Hussain bin Ali bin Hussain bin Zaid – from his father Zaid bin Ali bin Hussain – from his grand father – Ammar bin Yasir.

26. Tarikh Dimashq by Ibn Asakir

We read the following chain of narration in Tarikh Dimashq, Volume 45 page 303:

Abu Ghalib al-Bana – Abu Muhammad al-Jawhari – Ali bin Muhammad bin Ahmad bin Lolo – Muhammad bin Ahmad al-Shatawy – Muhammad bin Yahya bin Durais – Isa bin Abdullah bin Muhammad bin Umar bin Ali bin Abi Talib – from his father – from his grand father (Ali bin Abi Talib).

27. Marifat Uloom al-Hadith by Imam al-Hakim al Nisaburi

We have the following chain of narration in Marifat Uloom al-Hadith, by al-Hakim al-Nisaburi, page 103:

Abu Abdullah Muhammad bin Abdullah al-Safar – Abu Yahya Abdulrahman bin Muhammad bin Salam al-Razi – Yahya bin al-Durais – Isa bin Abdullah bin Ubaidllah bin Umar bin Ali bin Abi Talib – from his father – from his grand father – Ali.

28. Al-Muj'am al-Kabir by Imam Tabarani

Imama Tabarani has recorded the following chain of narration in Al-Muj'am al-kabir, Volume 1 page 321:

Muhammad bin Uthman bin Abi Shayba – Yahya bin Hassan bin Furat – Ali bin Hashim – Muhammad bin Ubaidllah bin Abi Rafe'a - Uoon bin Ubaidllah bin abi Rafe'a – from his father – from his grand father Abu Rafe'a.

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29. Marifat al-Sahaba by Allamah Abu Naeem al-Asbahani

We have the following chain in Marifat al-Sahaba, Volume 2 page 486:

Sulaiman bin Ahmad – Muhammad bin Uthman bin Abi Shayba – Yahya bin Hassan bin Furat – Ali bin Hashim – Muhammad bin Ubaidllah bin Abi Rafe'a – Uoon bin Ubaillah bin Abi Rafe'a – from his father – from his grand father (Ali).

30. Different books narrated from Sahabi Abdullah bin Salam

We don't find the complete chain of narration today, but Sunni scholars have recorded that the verse was revealed in favour of Ali bin Abi Talib [as], narrated by a companion Abdullah bin Salam.

1. Al-Riadh al-Nadhira, v2, p227
2. Dakhaer al-Uqba, p102
3. Al-Mukhtar fi Manaked al-Khayar, by Allamah al-Shaubani, p4
4. Jame'a al-Usool, by ibn al-Athir, v9, p478

31. The views of Sunni commentators

No matter how many feeble attempts the Nawasib belonging to Ansar.org make to prove the disassociation of Ali bin Abi Talib [as] with the verse 5:55 the truth is that almost every Sunni commentator specifically mentioned the name of Ali bin Abi Talib [as] in their commentaries for the cited verse.

32. Ibn al Arabi

Ibn al-Arabi did not record any reason for the revelation of the cited verse, other than its descent for the commander of the believers Ali bin Abi Talib [as]:

"{and bow down} submissive to Allah by his completeness and adjectives, as the commander of the believers [as] in whose favor this has been revealed."
Tafseer ibn al-Arabi, Volume 1 page 204

33. Maqatil bin Sulaiman

Like Ibn al-Arabi, famed Sunni commentator Maqatil bin Sulaiman also didn't mention any other reason for the revelation of the cited verse other than for the commander of the believers Ali bin Abi Talib [as] in his Tafseer, Volume 1 page 307.

34. Syed Mahmood Aloosi al-Baghdadi (d. 1270 H)

Allamah Syed Mahmood Aloosi al-Baghdadi (d. 1270 H) writes in his Tafseer Ruh Ma'ani, Volume 6 page 166 that:

"The majority of the historians say that it was revealed for Ali"

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35. Ez al-Deen bin Abdulsalam al-Selami al-Demashqi al-Shafiyee (d. 660 H)

We read the following in Tafseer al-Ez bin Abdulsalam al-Shafiyee, Volume 1 page 393:

"{ and bow down } revealed for Ali – [ra]- he gave his ring while bowing, or it was (revealed) for all of the Muslims"

36. Imam Ibn Jareer Tabari

We read in Tafseer al-Tabari, Volume 6 page 388:

"His statement {and those who believe, who establish worship and pay the poordue, and bow down } the scholars of interpretation disagreed about its meaning, some of them said it refers to Ali bin Abi Talib, other said it refers to all of the Muslims"

37. Abu al-Laith Naser bin Muhammad al-Hanafi al-Samarqandi (d. 373 H)

We read in Tafseer al-Samarqandi, Volume 1 page 424:

{ who establish worship and pay the poordue, and bow down } mean they gave charity while they bowing, when Ali pointed to the needy by his ring till he (the needy) took it from his finger and he was in a bowing position, it has been said that it refers to all of the Muslims who pray and pay the poordue"

38. Abu Abdullah Muhammad al-Qasim bin Ahmad al-Ghernati al-Kalbi (d. 741 H)

We read in Al-Tashil le Uloom al-Tanzil, Volume 1 page 181:

{ and bow down } it has been said it was revealed for Ali bin Abi Talib [ra], a needy man asked him while he was bowing in the prayer, then he gave him his ring, and it has been said it was (revealed) about the public (all Muslims).

39. Ibn Adel Umar bin Ali bin Adel al-Hanbali al-Demashqi (d. after 880 H)

We read in Tafseer al-Lubab by Ibn Adel, Volume 6 page 128:

"It possibly refers to the the actual bowing as is mentioned about Ali [ra]"

40. Allamah Zamakhshri

We read in Tafseer al-Kashaf, Volume 2 page 55:

"It has been said about it that those who pay poordue while bowing in prayer was revealed for Ali when a needy [man] asked him, whilst he was bowing in his prayer and he gave him his ring"

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41. Imam Abdullah bin Ahmed bin Mahmood Nasafi (d. 710)

We read the following rhetorical arguments in Tafseer al-Nasafi, Volume 1 page 289:

"We read in { while they bow } their status, meaning they pay it whilst in the prayer bowing position. It has been said that it was revealed for Ali [ra] when someone needy asked him whilst he was bowing in prayer, he dropped his ring to him; he did it easily and didn't make his prayer void.

It has been mentioned in the plural form although the reason is singular in order to motivate the people to achieve the same reward. The verse prove the lawfulness of paying charity during prayer and also that slight actions do not make the prayer void."

42. Verdict of Imam Saaduddin Taftazani

Imam of Ahle Sunnah Saaduddin Taftazani (712-791 H) states in his authority work Sharh al-Maqasid, Volume 2 page 288:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ } نزلت بإتفاق{ المفسرين في علي بن أبي طالب رضي الله عنه حين أعطى السائل خاتمه وهو راكع في صلاته

{Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer) } the commentators agreed that it was revealed for Ali bin Abi Talib [ra], when he gave an inquirer his ring whilst he was bowing in the prayer.

4. Chapter Four - Narrations from the Tabieen

Ansar.org states

The second isnad from Ibn 'Abbas t is also documented in the Tafsir of Ibn Mardawayh. It runs through ad-Dahhak ibMuzahim from Ibn 'Abbas. The weak point in this isnad lies in the fact that ad-Dahhak never met Ibn 'Abbas, leave alone narrate from him. (See Tafsir Ibn Kathir vol. 2 p. 71)
In the book al-Jarh wat-Ta'dil by Ibn Abi Hatim ar-Razi there is a narration which throws some light upon the link **"ad-Dahhak—Ibn 'Abbas"** . Ibn Abi Hatim narrates with an authentic isnad from 'Abd al-Malik ibn Abi Maysarah that he asked ad-Dahhak: "Did you personally hear anything from Ibn 'Abbas?" Ad-Dahhak replied in the negative. 'Abd al-Malik then asked him: "So this which you narrate (from him), from whom did you take it?" Ad-Dahhak replied: "From this one and that one." (Ibn Abi Hatim, al-Jarh wat-Ta'dil vol. 4 tarjamah no. 2024)

This shows that ad-Dahhak did not exercise great care about the persons from whom he received the material he later transmitted from Ibn 'Abbas.

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> Having been a contemporary of Muhammad ibn as-Sa'ib al-Kalbi, it is not at all improbable that he might have heard the story of the beggar from him.

To use tems associated with guesswork, namely **'not improbable'** and **'might have heard'** cannot be submitted as proof in a debate. We will inshallah demostrate later how non contact between a Sahaba and Tabieen does not render a narration void.

> Ansar.org states
>
> Besides the previously discussed narrations from Sahabah, the sources provide us with reports from four of the Tabi'in in which mention is made of the incident of the beggar. Below we discuss these four reports.
> Before actually looking at them we need to take cognisance of the following principle: Narrations such as these, which terminate at the Tabi'in, but speak of incidents which allegedly happened during the time of Rasulullah sallallahu 'alayhi wasallam must be treated with care. The reason for that is that the Tabi'i who narrates something which he claims happened during the time of Rasulullah sallallahu 'alayhi wasallam did not actually witness the incident. The only way he could have knowledge of it is by someone informing him.
> The crucial question is: Who is his informant? To some people the logical answer to this question is that the Tabi'in were informed by the Sahabah, for the simple reason that the Tabi'in were the students of the Sahabah.
> However, this an oversimplification. It is a fact that the Tabi'in were informed of incidents from the time of Rasulullah sallallahu 'alayhi wasallam by their teachers the Sahabah. But it is equally true that the phenomenon of hadith forgery made its appearance during that same early stage, when the adherents of the various unorthodox sectarian groupings, like the Khawarij and the extremist Shi'ah were seeking to legitimate their doctrines by bringing into circulation hadith material which they projected back to the time of Rasulullah sallallahu 'alayhi wasallam. Traditions of this kind are then later taken up by unsuspecting orthodox narrators who transmit it, often without naming of their sources.

The net objective behind this Nasibi argument is that simple Sunni audience reject any Hadeeth that stops at a Tabieen, the absence of a Sahaba in the chain renders the narration void. If this is the Ansar.Org approach then why did they rely on a narration that stops at a Tabieen as proof in their article **'The Marriage of umm kulthum daughter of 'Ali ibn Abi Talib to 'Umar ibn Alkhatab '** They advance a tradition that stops at Imam Muhammad al Baqir [as]:

> Ansar.org states
>
> This is recorded by Ibn Sa'd in his work at-

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> Tabaqat al-Kubra (vol. 8 p. 338, ed. Muhammad 'Ab al-Qadir 'Ata, Dar al-Kutub al-'Ilmiyyah, Beirut 1990) as follows:
> I was informed by Anas ibn 'Iyad al-Laythi, who reports on the authority of Ja'far ibn Muhammad [as-Sadiq], and he from his father [Muhammad al-Baqir]-
> that 'Umar ibn al-Khattab asked 'Ali ibn Abi Talib for the hand of Umm Kulthum in marriage. 'Ali said, "I had kept my daughters for the sons of Ja'far." 'Umar said, "Marry her to me, O Abul Hasan, for by Allah, there is no man on the face of the earth who seeks to achieve through her good companionship that which I seek to achieve." 'Ali said, "I have done so."
> Then 'Umar came to the Muhajirun between the grave [of Rasulullah r] and the pulpit. They-'Ali, 'Uthman, Zubayr, Talhah and 'Abd ar-Rahman- used to sit there, and whenever a matter used to arrive from the frontiers, 'Umar used to come to them there and consult with them. He came to them and said, "Congratulate me." They congratulated him, and asked, "With whom are we congratulating you, O Amir al-Mu'minin?" He replied, "With the daughter of 'Ali ibn Abi Talib." Then he related to them that the Nabi r said, "Every tie of kinship, and every association will be cut off on the Day of Qiyamah, except my kinship and my association." ['Umar said,] "I have had the companionship of Rasulullah r ; I would like also to have this [kinship]."

The Ahl'ul Sunnah would grade Imam Baqir [as] among Taba Tabiyeen (3rd generation from the generation of Sahaba). The chain stops at him, and (according to Ansar.org's logic) we have no means of ascertaining the truth as we have no direct eye witnesses in the chain. This being the case 'why' have they sought to rely on a chain that stops at a Taba Tabiyee to prove an event? Why does this rule suddenly become applicable when the issue is discussing the merits of Maula 'Ali [as] but is ignored when discussing the rank of Umar? Is this not a clear example of double standards?

43. Does a lack of Sahaba contact render a tradition questionable?

> Ansar.org states
>
> Salamah ibn Kuhayl was a Tabi'i from Kufah who had met none of the Sahabah except Jundub ibn 'Abdillah and Abu Juhayfah. ('Ali ibn al-Madini, Kitab al-'Ilal, cited by Dr. Bashshar 'Awwad Ma'ruf in a footnote to Tahdhib al-Kamal vol. 11 p. 317) The vast majority of his teachers were of the elder and middle generation of the Tabi'in. His saying was also recorded in the Tafsir of Ibn Abi Hatim from where it was reproduced and preserved by Ibn Kathir. (vol. 2 p. 71) He

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mentions the incident of the beggar as the cause of revelation for this verse.

44. Reply

The very fact that Salamah had met the Sahaba Jundub and Abu Juhayfah is good enough – since his contact with the Sahaba is proven. In addition to this, he attained knowledge from the elder Tabiyeen who would have no doubt met and attained knowledge from the Sahaba.

45. When Sunnies feel like it, the statements of Tabyeen are acceptable

The Nawasib of Ansar.org tried their best to discard the statements of Tabayeen because their contact with the Sahaba is unproven, but we shall remind them that according to the teachings of their school, the statements of Tabyeen are acceptable particularly in Tafseers because they obtained their knowledge from Sahaba who had witnessed such incidents. We read in Tafseer Ta'alabi, Volume 1 page 81:

وأكثر المفسرين على الأخذ بأقوال التابعين ، لأنهم تلقوا على أيدي الصحابة

"The majority of commentators deem it permissible to obtain the statements of Tabyeen because they obtained them from the Sahaba"

We read in an esteemed Salafi work 'Fatawa ibn Jebrin' Volume 68 page 25:

وهذه طريقة الإمام أحمد، فإنه إذا وجد في الباب حديثاً لم يلتفت إلى غيره، وإذا لم يجد حديثاً ووجد فيها أثراً عن الصحابة تمسك به إذا لم يختلفوا، فإذا اختلف الصحابة اختار القول الذي فيه أحد الشيخين أبي بكر وعمر أو أحد الخلفاء، فإذا لم يجد عن الصحابة في المسألة شيئاً فإنه يذهب إلى أقوال التابعين؛ لأنهم تلامذة الصحابة، فإذا لم يجد فيها شيئاً اجتهد بنظره وأفتى بما يوجبه اجتهاده.

'This is the method of Imam Ahmad (ibn Hanbal) that if he located a hadith in a book, he didn't pay attention to the others, if he didn't find a hadith but he found narration (Athar) from Sahaba, he held that they (the Sahaba) didn't disagree about it, if the Sahaba disagreed, he would take the statement of the group that incorporated one of the two Sheikhs Abu Bakr and Umar or anyone among the caliphs, if he didn't find anything from the Sahaba he would turn to the statements of Tabyeen because they were the students of the Sahaba, if he didn't find something from them then he would exercise ijtihad and issue a fatwa according to his ijtihad'

We read in "Mou'asoa Fqhya" by Kuwaiti government, Volume 13 page 90:

ونقل عن الإمام أحمد : يلزم الرّجوع إلى قول التّابعيّ في التّفسير ، وغيره

"It is narrated from Imam Ahmad that it is obligatory to refer to the statements of Tabyeen in Tafseer and other things"

We read in "Muqadima fi Usool al-Tafseer" by ibn Taymia, page 11:

أن التابعين تلقوا التفسير عن الصحابة، كما تلقوا عنهم علم السنة

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"Tabyeen obtained Tafseer from the Sahaba like they obtained Sunnah from them"

On page 44 we read:

إذا لم تجد التفسير في القرآن ولا في السنة، ولا وجدته عن الصحابة، فقد رجع كثير من الأئمة في ذلك إلى أقوال التابعين

"If they didn't find the Tafseer in the Quran, Sunnah or from Sahaba then many of the Imams refer to the statements of Tabyeen".

46. When Sunnis felt like, Mursal traditions are acceptable to them

If the Sahaba link between a successor (i.e. Tabayee) and Prophet Muhammad [s] is missing, the hadith is called mursal, e.g., when a Tabayee says, **"The Prophet said ..."** . Such form of hadith also becomes acceptable to our opponents provided i.e. they felt like it and the report is narrated by authentic Tabayee. Imam of Wahabies Nasiruddin Al-Baani stated n 'Al-Maseh ala al-Jurabain' page 29:

مقطوع الثقة ليس كغيره ولذلك قبل من المراسيل مراسيل الثقات

"The disconnected (chain) of the Thiqah is not like the others, therefore the Mursal of the Thiqah is accepted"

We read in 'Qurat al-Ayn' by al-Hattab al-Ru'aini, page 58:

وقال مالك وأبو حنيفة وأحمد في أشهر الروايتين عنه وجماعة من العلماء: المرسل حجة؛ لأنَّ الثقة لا يرسل الحديث إلا حيث يجزم بعدالة الراوي

"Malik, Abu Hanifa, Ahmad (bin Hanbal) and group of scholars said that Mursal is Huja, because the Thiqah do not narrate the tradition without mentioning the narrator unless they are sure that the narrator is just"

Allamah Syed Mahmood Alusi al-Baghdadi (d. 1270 H) states in Tafseer Ruh al-Ma'ani Volume 9 page 151:

أن المرسل حجة عند أكثر أهل العلم.

"Mursal is Huja according us and the majority of the scholars"

We read in 'Hashyat al-Sindi' by Shaykh Muhammad bin Abdulhadi al-Sindi (d. 1138 H), Volume 1 page 104:

والمرسل حجة عندنا وعند الجمهور.

"Mursal is Huja according to the majority"

Allamah Badruddin al-Aini records in 'Umdat al-Qari Sharah Sahih Bukhari' Volume 11 page 302:

والمرسل حجة عندنا.

"The mursal is Huja according to us"

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47. When Sunnis feel like it, a weak incident was acceptable, if narrated from various chains

Whilst the Nawasib belonging to Ansar.org cited some chains and tried to prove them weak, they did not mention the various other chains amongst which we evidenced two of them as authentic. The amusing thing is, even if Ansar.org try their best and prove every chain as weak, according to the science of traditions found in their school the incident would still be considered authentic because a weak incident narrated with multiple chains is deemed true according to them. Allamah Abdul Wahab Sherani records in "Rudud Ulema al-Muslimin" page 66:

وقد احتج جمهور المحدثين بالحديث الضعيف إذا كثرت طرقه وألحقوه بالصحيح تارة وبالحسن أخرى

"The majority of hadith scholars rely on the weak hadith if it carries multiple chains and they attributed it as Sahih or Hasan"

Allamah Muhammad bin Yusuf al-Salehi al-Shami (d. 942 H) records in "Subul al-Huda wa al-Rashad" Volume 1 page 254:

.الأحاديث يشد بعضها بعضا، لأن الحديث الضعيف إذا كثرت طرقه أفاد ذلك قوة، كما تقرر في علم الحديث

"The traditions support one other, because weak traditions with multiple chains constitute strength, as is known from Ilm hadith (science of hadith)."

Even the four Sunni Imams at some points accepted weak hadith. We read in 'Rad Etibar al-Jame al-Saghir' by Abdullah al-Ghemari, page 26:

الأئمة الأربعة عملوا بالحديث الضعيف في كثير من الاحكام

"The four imams worked with weak hadith in many laws."

We can clearly see that ibn Kathir in his book 'al-Bedaya wa al-Nehaya' Volume 7 page 223 talked about Uthman's conversion to Islam through Abu Bakar, he narrated a weak narration and built the biography of Uthman on its basis, and Ibn Kathir raised no objection, even though it was weak, just because it evidenced the (supposed) merit of Abu Bakar but when it comes to the merits of Imam Ali bin Abi Talib [as] he directly identifies faults in the chains. Also, the version of the tradition of the two weighty things (the book of Allah and Sunnah) is very weak but still Nawasib repeat it daily. Allamah Hassan al-Saqqaf said in his book 'Sahih Sharh Aqida Tahawia' pahge 178:

وأما حديث (تركت فيكم ما إن تمسكتم بهما لن تضلوا بعدي أبدا كتاب الله وسنتي) فحديث موضوع كما بيناه في كتابي صحيح صفة صلاة النبي ص 289 وذكرت جميع طرقه

"But the hadith (I'm leaving among you what if you hold on, you will never go astray after me, the book of Allah and my Sunnah) is a fabricated hadith as I proved in my book 'Sahih Sifat Salat al-Nabi' page 289 and I mentioned all of the chains."

48. Is it permissible to cite a Sunni narration from a man the Imam's condemned?

Ansar.org states

However, aside from asking questions about who

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> Salamah's source for this information could have been, it is of particular interest to us to note that according to the Shi'i rijal critics, Salamah ibn Kuhayl was persona non grata. Abu 'Amr al-Kashshi, the prime rijal critic of the Shi'ah, narrates from the 5th Imam Muhammad al-Baqir that Salamah ibn Kuhayl, amongst others, was responsible for misleading alot of people, and that he is of those about whom Allah has said in the Qur'an: There are some people who say: "We believe in Allah and the Last Day," but (in reality) they do not believe. (Rijal al-Kashshi, cited in al-Ardabili, Jami' ar-Ruwat vol. 1 p. 373)
> With their Imam himself having condemned Salamah ibn Kuhayl as a hypocrite who is guilty of leading people away from the truth, we fail to understand how the Shi'ah can venture to make an argument out of his statement.

49. Reply

The crux of Sunni / Shi'a polemics is to prove an argument from the text of your opponents. Our view of this narrator bears no relevance to this argument. In fact the argument advanced by those condemned by the Imam [as] is much more powerful, since we can advance the fact that even those that were adverse to Shiasm believed that the verse descended in honour of Maula 'Ali [as]. When we cited Sunni traditions wherein Sahaba such as Mu'awiyah, Umar and Ayesha narrate the rank of Maula 'Ali, we are actually showing that even our Imams harshest critics could not deny his merits. Exactly the same argument can be advanced here. This in many ways strengthens our argument rather than weakens it, after all had Salamah ibn Kuhayl been graded a Shi'a this would have constituted automatic grounds for al Khider to reject the narration.

50. Can the lack of direct witness testimony discredit a narration among Ahle Sunnah?

One very interesting comment was advanced by Ansar.org when rejecting the narration of Salamah ibn Kuhayl.

> Ansar.org states
>
> Since this is once again a report by a person who did not actually witness the incident, a similar line of reasoning is applicable to it as to the previous case.

At another point the author states:

> Ansar.org states
>
> As-Suddi did not personally witness the incident, nor was he ever in contact with anyone who could have witnessed it. His informant therefore had to be another person. He himself does not

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> state the name of his informant, nor of the eye witness from who the informant received the report.
> The general failure of all of these persons— 'Utbah ibn Abi Hakim, Salamah ibn Kuhayl and as-Suddi— to mention the names of their sources points strongly to the fact that the whole incident was nothing more than hearsay, more of a rumour than an authenticated report. It was brought into circulation by an unscrupulous person whose identity has remained a mystery. Thereafter it was circulated by word of mouth, with some commentator mentioning the incident but refraining from naming their sources, and other less scrupulous persons projecting it right back to the Sahabah. Not a single one of the various chains of narrations fulifil the requirements of authenticity.

This would on the face of it seem perfectly acceptable if this was a rule of Hadeeth authenticity by the Ahl'ul Sunnah – but it is not and we shall cite some examples of 'Sahih' narrations from esteemed Sunni text wherein the narrators were not present (in fact not even born) at the time.

51. Reply One - Abu Hurrayra witnessed the final moments of Hadhrath Abu Talib [as] ten years before he met the Prophet!

We read in Sahih Muslim Book 001, Number 0037:

It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle at the time of his death: Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. But he (Abu Talib) refused to do so. Then Allah revealed this verse:

"Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii. 56).

It is unanimous that Abu Hurayrah wasn't even in Hijaz at that time, let alone beside the death-bed of Hazrat Abu Talib [as]. So how is it that he is speaking as though everything was happening before his eyes?

52. Reply Two – Abu Hurraira narrated the first proclamation of Rasulullah over a decade before seeing him

We read in Sahih Muslim 'The Book of Faith (Kitab Al-Iman)' Book 001, Number 0399:

Abu Huraira reported: When this verse was revealed:" And warn thy nearest kindred (al-Qur'an, xxvi. 214), the Messenger of Allah (may peace be upon him) called the Quraish; so they gathered and he gave them a general warning. Then he made a particular (reference to certain tribes) and said: O sons of Ka'b b. Luwayy, rescue yourselves from the Fire; O sons of Murra b. Ka'b, rescue yourselves from the Fire: O sons of Abd Shams, rescue yourselves from the Fire; 0 sons of Abd Manaf rescue

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yourselves from the Fire; O sons of Hashim, rescue yourselves from the Fire; 0 sons of Abd al-Muttalib, rescue yourselves from the Fire; O Fatimah, rescue thyself from the Fire, for I have no power (to protect you) from Allah in anything except this that I would sustain relationship with you.

53. Reply Three – Abu Hurraira narrated tensions between the Prophet (s) and Abu Jahl years before he ever met the Prophet (s)

We read in Sahih Muslim, Book 039, Number 6718:

Abu Huraira reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lit and Uzza. If I were to see him do that, I would trample his neck, or I would beamear his face with dust. He came to Allah's Messenger (may peace be upon him) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah's Messenger (may peace he upon him) said: If he were to come near me the angels would have torn him to pieces. Then Allah, the Exalted and Glorious, revealed this verse- (the narrator) said: We do not know whether it is the hadith transmitted by Abu Huraira or something conveyed to him from another source:" Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he [Abu Jah]] denies and turns away? Knowest he not that Allah sees? Nay. if he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (Icvi. 6-19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd al-Ala made this addition that by Nadia he meant his people.

This is an event early in the Prophet's [s] mission, when Abu Jahl and the Prophet [s] had such encounters. Abu Hurayrah was again not witness to this, but still acts as the witness. Furthermore the narrator also expresses his confusion what part is the hadeeth and what part is something else. Despite this, there is no objection to this narration, it is graded as Saheeh.

54. Reply Four - Abu Hurraira provided eye witness testimony that he was in the house of Ruqqaya years before he embraced Islam

We read in Mustadrak Al-Hakim, Volume 4, page 48:

Abu Hurayrah narrated: I entered upon Ruqayyah the daughter of the Prophet [s] the wife of Uthman, and in her hand was a comb. She said: The Prophet [s] had just left from here a moment ago. I combed his hair. He said to me: "How do you find Abu Abdillah (Uthman)?" I said: "Good." He said: "Honour him, as he is most in similitude to me in akhlaq."
Al-Hakim comments: This hadeeth is sahih in isnad, but doubtful in matan, as Ruqayyah died in the third year of Hijrah at the time of the victory in Badr, and Abu Hurayrah became Muslim after the victory of Khaybar, Allah knows best, and I have mentioned it with another isnad.

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Then Al-Hakim gives the same hadeeth with another isnad, probably because one of Uthman's decendants was in the first isnad and people may doubt the isnad which is sahih, although the actual content of the hadeeth (matan) perplexes his scholarly mind. So Al-Hakim proves that the isnad all the way to Abu Hurayrah was sahih, and Abu Hurayrah clearly claims that he entered into her house. How is that so? How is this explained within the boundaries of metaphysics and quantum physics? Was this a miracle of Abu Hurayrah? Despite this, no objections are raised to this matter, the word of Abu Hurraira is deemed Saheeh.

55. Reply Five – Abu Hurraira provides eye witness testimony to praying behind the Prophet (s) years before he had met him

We read in Sahih Bukhari, Volume 1, Book 8, Number 469:

Narrates Ibn Sirin: Abu Huraira said,"Allah's Apostle led us in one of the two 'Isha' prayers (Abu Huraira named that prayer but I forgot it)." Abu Huraira added, "He prayed two Rakat and then finished the prayer with Tasllm. He stood up near a piece of wood Lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlacing his fingers and then put his J right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether the prayer was reduced. And amongst them were Abu Bakr and 'Umar but they hesitated to ask the Prophet. A long-handed man called Dhul-Yadain asked the Prophet, 'O Allah's Apostle! Have you; forgotten or has the prayer been reduced?' The Prophet replied, 'I have neither forgotten nor has the prayer been reduced' The Prophet added, 'Is what Dhul Yadain has said true?' They (the people) said, 'Yes, it is true.' The Prophet stood up again and led the prayer, completing the remaining prayer, forgotten by him, and performed Talsrm, and then said, 'Allahu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allahu Akbar; he then again said, 'Allahu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allahu Akbar.' " (The sub narrator added, "I think that they asked (Ibn Sirin) whether the Prophet completed the prayer with Taslim. He replied, "I heard that 'Imran bin Husain had said, 'Then he (the Prophet) did Taslim.")

Abu Hurayrah clearly says that he was part of the prayers behind the Prophet [s] on this occasion when the Prophet [s] supposedly forgot how many rakats he prayed. At the same time, Dhul-Yadain was also present, who was martyred in the battle of Badr. This must mean that this occasion occurred before the battle of Badr, when Abu Hurayrah had not even met the Prophet [s] yet. Despite this clear error, the tradition has been graded as Saheeh by Muhammad Ismail Bukhari.

56. Reply Six – Abu Hurraira provides eye witness testimony to the Battle of Khaybar when he was not even present

We read in Sahih Bukhari ,Volume 5, Book 59, Number 541:

Narrated Abu Huraira: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and at that time Allah's Apostle had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Apostle an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him

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for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Apostle said, "This is a strap, or these are two straps of Fire."

Here Abu Hurayrah places himself in the battle of Khaibar, in which he had absolutely no role in. He first came to Madinah when the Prophet [s] and his army were out for the battle of Khaibar, so he stayed behind and lived in the mosques. If Nawasib try to offer some thwarped excuse then this tradition makes his personal eye witness testimony even more clear:

We read in Sahih Bukhari, Volume 5, Book 59, Number 515:

Narrated Abu Huraira: We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide. "The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man.

Now he says explicitly "we witnessed the battle of Khaibar. This is false testimony and Muhammad ibn Ismail al-Bukhari, the greatest muhaddith of Ahlus-Sunnah, still graded the tradition as Saheeh.

57. Reply Seven – Abu Hurraira narrated the incident of prophet Musa [as] hundereds of years before his own birth

We read the following tradition in Sahih Bukhari Volume 4, Book 55, Number 619:

Narrated Abu Huraira: The Angel of Death was sent to Moses when he came to Moses, Moses slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allah replied, "Then death." Moses said, "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abu Huraira added, "Allah's Apostle said, 'If I were there, I would show you his grave below the red sand hill on the side of the road."

58. Reply Eight – Abu Musa Ashari narrated an episode of the Bani Israel

We read the following tradition in Sahih Bukhari Volume 1, Book 4, Number 226:

Abu Musa Al-Ash'ari used to lay great stress on the question of urination and he used to say,"If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he

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(Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Apostle went to the dumps of some people and urinated while standing."

59. Reply Eight - Ayesha narrated the first proclamation of Rasulullah before she had even been conceived!

We read in Sahih Muslim (Kitab al Iman) Book 001, Number 0401:

It is narrated on the authority of 'A'isha that when this verse was revealed:" And warn thy nearest kindred," the Messenger of Allah (may peace be upon him) stood up on Safa' and said: O Fatima, daughter of Muhammad. O Safiya, daughter of 'Abd al-Muttalib, O sons of 'Abd al-Muttalib. I have nothing which can avail you against Allah; you may ask me what you want of my worldly belongings.

60. Reply Nine - Ayesha and Mu'awiyah (la) narrated the spiritual Mir'aj of Rasulullah (s)

We read in Ahl'ul Sunnah's authority work Zaad al Maad, Volume 3 page 54, Dhikr Miraaj:

Ibn Ishaq narrated that Ayesha and Mu'awiya said: 'The 'Isra' was spiritual, His [s] body didn't disappear. And same has been narrated the from al-Hassan al-Basri
Zaad al Maad, Volume 3 page 54

The Mir'aj occurred before the Hijrah in Makka, this was a time when Ansar.Org's Imam Mu'awiya was a Kaafir, and Ayesha was a mere child, she was unmarried and was in her father's home, and had never seen the bed of Rasulullah (s).

We have cited several examples of Hadeeth that have been accepted by the Ahle Sunnah even though none of these individuals were direct witnesses to the events. If these Nawasib accept this type of secondary evidence as acceptable, and have graded such Hadeeth as Sahih, then why is the same principle not applied when it comes to narrating the rank of Maula 'Ali [as]?

61. Alternative narrations from the Tabieen

> Ansar.org states
>
> The above four narrations are not the only ones that have come down to us from the Tabi'in. They are contradicted by another, much better known narration that has reached us from a person no less in status that Imam Muhammad al-Baqir, who is regarded by the Shi'ah as their 5th Imam. This narration is documented in at-Tabari's Tafsir (vol. 6 p. 186). It runs as follows:
>
> **Hannad [ibn Sari]— 'Abdah [ibn Sulayman] — 'Abd al-Malik [ibn Abi Sulayman]— Abu Ja'far [i.e. Imam Muhammad al-Baqir]: 'Abd al-Malik says: I asked Abu Ja'far about the verse, "Your wali is only Allah, His Messenger and those who believe, who**

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establish salah and give zakah, and they bow down." We asked: "Who is meant by those who believe?" He said: "Those who believe." We said: "A report reached us that that this verse was revealed in connection with 'Ali ibn Abi Talib." He said: "Ali is one of those who believe."

This narration shows that the incident of the beggar had become quite popular, despite the fact that none of its narrators is able to produce a chain of narrators that is free from serious defects. It had become so popular, in fact, that 'Abd al-Malik ibn Abi Sulayman— who is recognised by the Shi'ah as a Tabi'i who narrates from Imam Muhammad al-Baqir (see al-Ardabili, *Jami' ar-Ruwat,* vol. 1 p. 519 no. 4187)— thought to refer the matter to the Imam himself. The Imam made it clear to him that the verse refers to all Believers in general. When told about the claim that it refers specifically to Sayyiduna 'Ali ibn Abi Talib *radiyallahu 'anhu*, the Imam makes is clear that Sayyiduna 'Ali radiyallahu 'anhu is neither the specific subject of the verse, nor is he excluded from it, since he too, is a believer amongst the Believers. He mentions nothing at all in confirmation of the incident of the beggar. To the Shi'i mind, so used to thinking of the illustrious members of the Ahl al-Bayt in the despicable terms of taqiyyah, the Imam might well have been "covering up the truth". But to any person who truly loves and respects the Family of Rasulullah sallallahu 'alayhi wa-alihi wasallam this is an honest and straightforward answer. Only an anxious and prejudiced mind would care to read meaning into it that is not there.

62. Reply One

Tafseer Tabari is an esteemed Sunni source; hence this source cannot be advanced as proof to convince the Shi'a.

63. Reply Two

Ansar.org should not make any attempt to suggest that Imam Baqar [as] did not believe that the verse 5:55 was revealed for Ali bin Abi Talib [as] by using a Sunni source because according to Shia sources, it is clear that the verse refers to Maula Ali bin Abi Talib [as]:

1. al-Kafi, v1, p427
2. al-Kafi, v1, p146

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3. al-Kafi, v1, p187
4. al-Kafi, v1, p289
5. al-Ekhtisas, by Musfid, p277
6. Amali, by Tusi, p59
7. Tafsir al-Ayashi, v1, p327
8. Amali, by Tusi, p549
9. al-Ehtijaj, v1, p379
10. Manaqeb Amir al-Mominin, by Sulaiman al-Kofi, v1, p189
11. Manaqeb Amir al-Mominin, by Sulaiman al-Kofi, v2, p415
12. Tafsir Furat al-Kofi, p124
13. Tafsir Furat al-Kofi, p125
14. Tafsir Furat al-Kofi, p126
15. Tafsir Furat al-Kofi, p128
16. Tafsir Furat al-Kofi, p129
17. Fadhael Amir al-Mominin, by ibn Uqdah al-Kofi, p187
18. Besharat al-Mustafa, p298
19. Kitab al-welaya, by ibn Uqdah al-Kofi, p199

And the following Shia sources testify to the incident of ring:

1. al-Kafi, v1, p288
2. Amali, by Seduq, p186
3. Tafsir al-Qumi, v1, p170 (narrated from Imam Baqar [as])
4. Tafsir al-Ayashi, v1, p327
5. Tafsir al-Ayashi, v1, p328
6. al-Khesal, p549
7. al-Ehtijaj, v2, p251
8. Manaqeb Amir al-Mominin, by Sulaiman al-Kofi v1, p151
9. Manaqeb Amir al-Mominin, by Sulaiman al-Kofi, v1, p170
10. Manaqeb Amir al-Mominin, by Sulaiman al-Kofi, v1, p189
11. Tafsir Furat al-Kofi, p123
12. Tafsir Furat al-Kofi, p125
13. Tafsir Furat al-Kofi, p126
14. Tafsir Furat al-Kofi, p127
15. Tafsir Furat al-Kofi, p128
16. Fadhael Amir al-Mominin, by ibn Uqdah al-Kofi, p189
17. Besharat al-Mustafa, p409

64. Reply Three

Is it not amusing that the single tradition is used to in effect annul a tradition that has been narrated by so many other chains? Why have Ansar.Org chosen to only focus their efforts on those seven chains with defects and ignore the scores of other chains that Ibn Hanbal and Tabarani relied on, is every single one of them defective?

65. Reply Four

Lets for arguments sake accept that the narration is correct. Why would it be despicable if we argued that our Imam (as) practised taqiyya? The Imams from Ahl'ul bayt [as] did not live the

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grand lavish lifestyles of the Sunni State Imams. They lived through an era of oppression / enmity towards them. Their every movement was being watched by the Sunni State. The major spilt between the Sunni / Shi'a schools was on Imamate. If the Imam [as] was to publicly confirm that the verse descended for Maula 'Ali [as] he would have been apprehended and his attempts to convey this knowledge to his students would have been stopped in its tracks. If our Imam [as] said such a thing then he did so due to the situation / audience who were sitting in his midst at the time. The Imam [as] gave a diplomatic response to ensure that the Sunni state took no punitive steps against him. Despite this, our Imam [as] gave a response that indirectly inferred that Maula 'Ali [as] was the Wali of believers, because we have a narration from Ibn Abbas stating that:

"Allah did not reveal an Ayah beginning O you who believe..' but that Ali is its Amir and its eminence. Allah reproached the companions of Muhammad in more then one place but he never mentioned 'Ali but with approval".

History of the Khalifas who took the right way, page 179 English translation of Tarikh ul Khulafa by al Hafidh Jalaladeen as Suyuti

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5. Chapter Five - Conclusion

The conclusion drawn by Ansar.org was as follows:

> Ansar.org states
> **CONCLUSION**
> From this discussion the following conclusions may be drawn:
> **Firstly,**
> the context of the verse is general, and gives no cause for believing it to refer to any specific person.
> **Secondly,**
> the incident of the beggar is recorded in reports narrated from four different Sahabah. Not a single one of those four reports is free from serious defects in the chains of narration. They are further contradicted by other narrations which are more reliable.
> **Thirdly,**
> narrations from the Tabi'in suffer from a common defect, in that the names of the sources who relate the incident are not disclosed. Some of them suffer from the further defect of untrustworthy narrators. They are contradicted by a report in which Imam Muhammad al-Baqir himself attests to the fact that the verse is general and unrestricted in meaning.

66. Our objections and questions

The Nasibi obviously doesn't have much intellect and certainly cannot argue any point with in a decent manner.

Firstly a tradition that he claims has four narrators and seven isnad is in fact a Mutawatir tradition and not Dha'eef (weak). The Nasibi has accepted that there are at least four narrators and seven isnad. As we have now proven that this is not true, there are ten companions who have narrated this narration and with several insad. This makes the narration not only Mutawatir but a Sahih narration without a shadow of a doubt.

For the sake of an argument let's accept that this narration is weak (Dha'eef) and unacceptable on the basis that it only has four narrators and seven isnad. We are more then pleased to draw your attention to the tradition that the Nasibi always recall as one of Omar's great merits. The Hadeeth is that the holy Prophet (pbuh) said: **"if there were a prophet after me, it would have been Omar"** (Tirmidhi, Volume 2 page 754). Let's now, examine and analyze this narration and tradition itself.

This Hadeeth has been mentioned in Sunan Tirmidhi but surprisingly, no one from rest of the book of 'Saha Sitta' compilers (the six canonical authentic Sunni works) recorded it. The narrator of this tradition is Ukba bin Amir, who is the sole narrator of what is just a single chain of narration.

Taking Ansar.Orgs argument on board, if a tradition with four narrators and seven chains is

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deemed weak, what should be their stance towards a narration that only has one narrator and one chain? If the tradition about Hadhrath Ali [as] is weak then this tradition about Hadhrath Omar should not even be worth looking at.

67. Our conclusion

We have seen that some Sunni commentators evidenced the sole reason behind the revelation was that descended in honour of Ali bin Abi Talib [as]. Whilst others offered different interpretations of this verse, they did not negate the possibility that it was specifically revealed for Ali bin Abi Talib [as] unlike the filthy attempt of Ansar.org.

We submitted as evidence, numerous narrations that state that the verse "Inna ma walliyo kumullah" was revealed in honour of Hadhrath Ali [as]. Ansar.Org lied by claiming that this incident can only be attributed to four narrators and seven chains (isnaad) and that are all weak in Isnad. We have narrated this event from thirty one narrators, among those the Sahaba are:

1. **Ali bin Abi Talib** (al-Mujam al-Awsat by Tabarani, Tarikh Dimashq, Marifat Uloom al-Hadith by Hakim, Marifat al-Sahaba by Abu Naeem al-Asbahani, Manaqib by ibn al-Maghazili, Manaqeb by Khuwarizmi, Shawahid al-Tanzil by al-Hasakani).
2. **Anas bin Malik** (Faraed al-Semtain by al-Hamawi, Shawahid al-Tanzil by al-Hasakani)
3. **Al-Bara bin Azeb** (Faraed al-Semtain by al-Hamawi)
4. **Abu Dhar** (Tafsir al-thalabi, Faraed al-Semtain by al-Hamawi, Shawahid al-Tanzil by al-Hasakani)
5. **Ammar bin Yasir** (Faraed al-Semtain by al-Hamawi, Shawahid al-Tanzil by al-Hasakani, ibn Mardwih)
6. **Ibn Abbas** (Tafsir al-Tabari, Asbab Nuzul al-Ayat by Wahidi, Manaqib by khuwarizmi, Manaqib by ibn al-Maghazili, Faraed al-Semtain by al-Hamawi, Shawahid al-Tanzil by al-Hasakani).
7. **Jabir bin Abdullah al-Ansari** (Shawahid al-Tanzil by al-Hasakani).
8. **Al-Miqdad bin al-Aswad** (Shawahid al-Tanzil by al-Hasakani)
9. **Abu Rafe'a** (al-Mujam al-Kabir by Tabarani)
10. **Abdullah bin Salam** (Al-Riadh al-Nadhira, Dakhaer al-Uqba, Al-Mukhtar fi Manaked al-Khayar, Jame'a al-Usool)

While the Tabayeen and Taba Tabyeen who testified for the verse 5:55 includes:

1. Muhammad ibn al-Hanafia
2. Umar ibn Ali ibn Abi Talib
3. Zaid bin al-Hassan bin Ali bin Abi Talib
4. Mujahid
5. Abu Saleh
6. Atta
7. Abi Ishaq
8. Ibrahim bin Hadaba
9. Hamid al-Tawil
10. Abaya bin al-Rubey
11. Saeed bin Jubair
12. Al-Dahak
13. Tawous
14. Ibn Juraij
15. Abi al-Zubair
16. Helal
17. Al-Sedi
18. Ali bin Abi Talha
19. Utbah bin Abi Hakim
20. Salamah bin Kuhail

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21.Maymon bin Mehran

68. The reason for the revelation of 5:55 is Mutawatir

With all the sources we cited uptil now, it is clear that the fact that the verse under discussion was revealed in favour of Ali bin Abi Talib [as] is Mutawati (successive). Let us cite the definition of Mutwatir form of hadith from Sunni sources. Imam Jalaluddin Suyti records in 'Tadrib al-Rawi' Volume 2 page 174:

Al-Estakhari said: 'The minimum limit is ten narrators and that is the chosen view'

Modern day Sunni scholar and the cheif of Islamic research center in Syria, Dr. Muhammad Habash (born in 1962) records in Sharh al-Umdah, Volume 1 page 44:

"The 'Mutwatir' is what has been narrated by ten or more"

Modern day Sunni scholar Ibrahim Abdulmuqtader states in Manzilat al-Sunnah, page 11:

"To be narrated in every generation (tabaqa) a large number reach to Tawatur level, there is disagreement about the minimum number of the many, the chosen are ten persons or nine, which is that the tradition narrated by nine of the Sahaba and from them nine of Tabyeen and from them nine of their followers and so on."

69. Mutwatir hadith require no investigation of narrators in their chain

Once we have proven that the reason for the revelation of the verse 5:55 is Mutawatir, it should be kept in mind that according to Sunni sources there is no need to check the authenticity of the narrators in a chain, once a tradition has been provenas Mutawatir. Despite this,l we have provided an analysis of diffenret narrators in some of the chains and have proved these chains as authentic and acceptable ones. Imam of Ahle Sunnah Ibn Hajar records 'Nuzhat al-Nadhar' page 10:

"The Mutwatir do not need to check their narrators, verily one must work with it without checking"

Sunni scholar and a teacher of university of Makka Allamah Ahmad bin Umar bin Salim records in Al-Muqtareb fi Bayan al-Mutareb, page 10:

"The Tawatur do not require checking of narrators, verily one must work with it without checking because it is acceptable"

Present day Salafi scholar and one of the students of Shaykh Bin Baz namely Abdulkarim al-Khudhair (born in 1374 H) records in Tahqiq al-Raghba fi Tawdih al-Nukhba, page 44:

The Mutwatir: Traditions that should be believed because they are absolutely true, there is hence no need to check through its narrators"

We read the aspect of a Mutawatir tradition in Tadrib al-Rawi by Jalaluddin Seuti, Volume 2 page 173:

"Hence one must work with it without checking the narrators."

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70. For those Nawasib who may reject it as a Mutawatir tradition

Although there remains little opportunity to reject the tradition as Mutawatir, since we are living a world inundated with stubborn Nawasib determined to reject any merit of Ahlulbayt [as] we shall scupper their efforts further. We have provided a number of chains, even if Nawasib deem them all weak, we will argue that according to the Sunni school, if weak incidents are narrated with multiple chains, they are deemed **"Hasan le Ghayrhu"** that are acceptable and correct traditions. One of the most beloved scholars of Salafies Ibn Uthaimin records in Sharh al-Manduma al-Bayqunya, page 26;

Hasan le Ghayreh: Is the weak (tradition) if they carry multiple chains, that support each other, then they are deemed "Hasan le Ghayreh", why?
Because if we look at each chain separately, it will not reach to 'the level of being 'Hasan' but by gathering all the chains with each other, they become 'Hasan'.

We read in Muqadima fi Usool al-Hadith by Abdul Haq al-Dehlawi, page 59:

Hasan le Ghayreh: Is the weak with multiple chains and if weak reports support each other, it will be called "Hasan le Ghayreh"

The followers of Muawiyah are desperate to cover up the Wilayah of Imam Ali [as] from the Sunni mindset. Alhamdolillah they will never succeed in doing this, the divine authority bestowed Imam Ali [as] is just that, a divine one, wherein our Imam was crowned as Master over the believers, for giving zakat whilst submitting to his Creator (swt). That is why Surah Maida verse 55 descended and the Shi'a accordingly deem him [as] the Imam with the mandate to rule the Ummah after Rasulullah (s). This fact is recorded in Muttawatir narrations in Sunni sources. Rather than run away from this reality, would in not better for sincere Sunnis to question the doctrine of man made imamah that has no basis from the Qur'an or Sunnah of Muhammad (s). Would it not be better to take a position in that now, before it is too late?

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